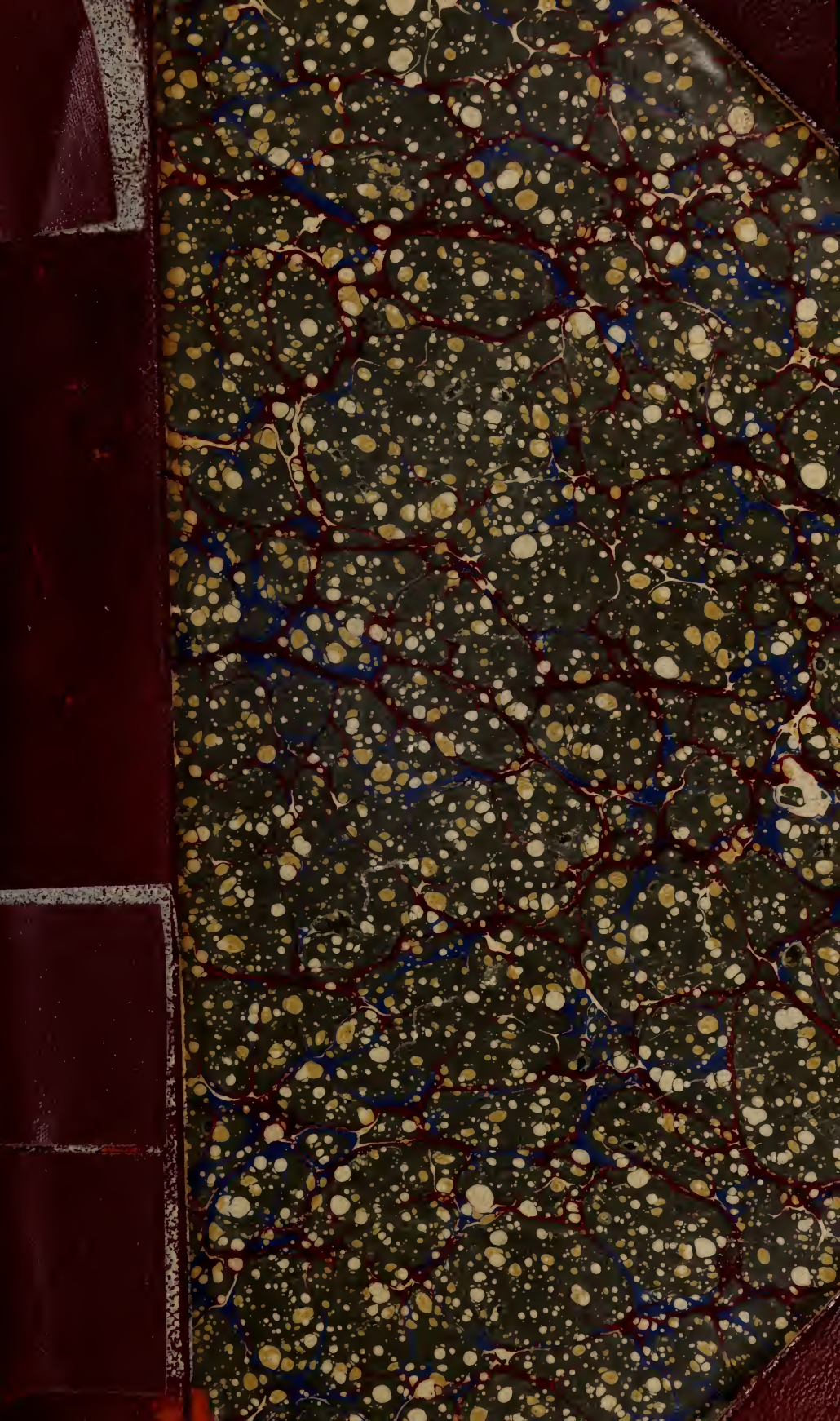

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WOMAN'S WORK FOR WOMAN.

Vol. XVIII. APRIL, 1903. No. 4.

THE meeting of the Woman's Foreign Missionary Boards in connection with the General Assembly, will be held in Los Angeles, Monday, May 25. Railroad rates for all visitors will be the same as are accorded to commissioners to the General Assembly and are published in the religious papers. Any women missionaries expecting to be in attendance at the Assembly will please notify Mrs. L. A. Kelley, 920 Sacramento St., San Francisco, Cal.

DAILY prayer-meeting at the Mission Rooms was allowed to run over time on March 11, when Rev. W. A. Waddell unexpectedly arrived from Brazil and warmed our hearts with news of God's freshly manifested power in Bahia State. He has baptized eighty adults within a year, of whom the majority, he thinks, were converted not through the instrumentality of man, but by study of the Bible.

SINCE the calendar was made up on the usual page, we hear the Master has been down into His garden gathering more lilies. Dr. and Mrs. Seymour of Tungchow, China, have parted with their two boys—Eugene one year, Fred six and a half years old. A daughter is left to them. We who saw little Muriel Adams, only a few weeks ago, sitting up beside Mr. Speer, in her innocent, confiding way assisting in the farewell meeting, are mourners over that African grave. Glow tenderly, oh, Easter light, over these sorrowing homes and others in Korea and Persia, where, lately, the Saviour so distinctly said, "Suffer the little ones to come unto Me."

THE lectures which Dr. Cuthbert Hall has been delivering in "the Haskell course of Lectures" have been praised by India newspapers for their timeliness, wisdom and winning spirit. Dr. Hall had the rare experience of baptizing some members of high-caste families who by his lectures were turned to Christianity.

AN elaborate Address of Welcome which was presented to Dr. Cuthbert Hall's party has come under our eye. It was signed by fifteen prominent citizens of Ahmednagar, Bombay Presidency, and one paragraph specially refers to Mrs. Hall:

"The unofficial visits to India of ladies of culture and education like yourself are all too few. India's women need more sympathetic students of their condition and much help toward better things. The devotion to the family, the interest in the husband's vocation, the wise training of children and wider unselfish work for the weal of all, are features which we have always noticed in the ladies whom the West has sent us these many years. We thank you for coming to India. You are welcome to our homes and our hearts."

THE necessity of nurture for the large number of ignorant Christians who have latterly come into the churches explains the loud call for reinforcement of Furrukhabad Mission. Five new men and ten unmarried women are asked for, the latter, two and two, for Mainpurie, Etah, Fatehgarh (one of them a physician), Etawah and Jhansi. Miss Fullerton says "these Christians must be taught or they will lapse into a state worse than the first."

ONLY eight ordained missionaries, one man for industrial work and ten unmarried women, are asked for in the Punjab, or Lodiana, Mission as it was formerly called.

WHAT is the size of this missionary task in India? Though 114 societies are putting in something of money and men, of preaching, education and philanthropy, 270 millions in the Empire have not had the gospel.

THE fourth Decennial Conference in India convened at Madras last December. Sixty societies were represented and leading subjects of discussion were literature, industrial work and handling the native Christian community. One prayer-meeting continued from 9 P. M. to nearly 1 A. M. The Conference urged doubling up the missionary force.

WHEN Dr. Murdock went to India in 1844, as he told the Madras Conference, the Protestant Christians did not exceed 100,000; they now number 1,012,000.

THE Annual Conference of Foreign Missions Boards has asked all Christian people in the United States and Canada to join in a week of prayer for the non-Christian world, for missionaries, and for wider recognition of their duty towards missions by Christians everywhere. The period selected is most appropriately April 5–12. Send for leaflet upon the subject to the Board of Foreign Missions, 156 Fifth Ave., New York.

THE "Zenana, Bible and Medical Mission," founded 1852, is the first society in Great Britain to join in the "United Study of Missions" plan. Their publication, the *Zenana*, presents the subject from month to month, following *Lux Christi* lines.

IN one of the Philadelphia churches, a congregational class is studying *Lux Christi* half an hour before the Wednesday prayer-meeting. Each chapter is taken up by a different leader and the course covers twelve weeks. The only requirement of members is to read the text-book. The pastor, a well-known Doctor of Divinity, three women and a layman are leaders of this class, whose smallest attendance was fifteen, on a stormy night.

AN imperial palace has been erected at Paotingfu, under German builders, and it is rumored that the Empress Dowager is coming there to live. Had no idea she would show such marked preference for Miss Newton and Miss Gowans, of all her old Peking neighbors.

PLANS for the school for high-class Chinese girls at Ningpo are progressing. A house has been leased for five years at $125 a year, and Miss Morton's sister will go out to aid her in the school management. A thorough music teacher, parlor organs, second-hand instruction books and sheet music are now wanted.

AFTER lending a hand successively to a children's meeting, a small school for Maratha girls, a woman's class, a Maratha Sunday-school, a missionary children's Sunday-school, all the while studying Marathi, Miss Grace Enright before the end of her first year in India has taken charge of an orphanage of fifty boys at Sangli. She says the castor-oil bottle is her stand-by.

THE Report of Miss Foster of Miraj, who was at death's door at one time last year, begins: "The year has been filled with many busy and happy moments."

IN the field of the West India Mission, with a population of four millions, the ratio of ordained Protestant missionaries is as 1 to 400,000; or, as if there were ten ministers in Ohio. The mission cares for a thousand orphans. More than half the church members have been received in the past two years, and the future of the church largely depends upon the instruction which is given these new converts from heathenism.

OUR old friend, Miss Mary T. M. Ford, writes from Safed in Galilee: "Last week I had twenty-two Roman Catholic women and twelve Moslems at Bible class, on a rainy day."

THE first country class of women at Pyeng Yang, Korea, numbered twenty-four. That was 1898. Last December the class had an attendance of 302, two-thirds of them from the country. All came at their own expense and, so far as could be judged, from sincere desire to know God's Word. An old woman with snow-white hair journeyed four days, on foot, to attend class. The Korean women were divided into four sections for instruction and every station woman took some share in that labor.

WHOEVER heard of an Easter bonnet in Korea? That is the country where masculine heads monopolize the millinery; nevertheless, for a few minutes, we were taken in. A Korean woman was walking towards us on a country road. She was tall and erect, and, as she came nearer, the bright red ornament, aigrette-like above her forehead, more and more differentiated itself from the surrounding white straw frame. A few more forward strides by our chairmen, and—the bonnet suddenly collapsed into a piece of folded straw matting, and the red aigrette turned out a rooster's comb, for Mr. Cockadoodle-doo was nicely settled where he could view the scenery on his way to market.

Our Missionaries in India

AND POST OFFICE ADDRESSES.

Mrs. J. C. R. Ewing, Lahore, Punjab.
Mrs. J. G. Gilbertson, " "
Mrs. H. D. Griswold, " "
Miss Christine B. Herron, " "
Dr. Emily Marston, " "
Mrs. Frank B. McCuskey, " "
Mrs. John Newton, " "
Mrs. J. H. Orbison, " "
Miss Thiede (of Wagah), " "
Mrs. Henry C. Velte, " "
Mrs. Chas. Forman, Ferozepore, "
Mrs. Francis J. Newton, " "
Mrs. Robert Morrison, Kasur, "
Miss C. C. Downs, Jullundur, "
Miss M. M. Given, " "
Mrs. C. B. Newton, " "
Miss Caroline R. Clark, Lodiana, "
Mrs. A. B. Gould, M.D., " "
Mrs. U. S. G. Jones, " "
*Mrs. E. P. Newton (Khanna)" "
Mrs. E. M. Wherry, " "
Dr. Maud Allen (Jagraon), " "
Miss Jennie E. Jenks, " " "
Miss Emma Morris, " " "
Miss Harriet Savage, " " "
Miss S. M. Wherry, " " "
Miss G. O. Woodside, " " "
Mrs. Calderwood, Ambala, "
Dr. Jessie R. Carleton, " "

*Mrs. M. M. Carleton, Ambala, Punjab.
Mrs. Frank O. Johnson, " "
Miss Mary Pratt, " "
Mrs. Reese Thackwell, " "
Miss Elma Donaldson, Dehra, N.W.P.
Miss M. E. Rogers, " "
Mrs. Abbie M. Stebbins, " "
Dr. Sarah Vrooman, " "
Mrs. H. M. Andrews, Mussoorie, "
*Mrs. John Woodside, " "
Mrs.Chas.W.Forman, Saharanpur, "
Miss Alice B. Jones, " "
Mrs. A. P. Kelso, " "
Miss Mary Fullerton, Fatehgarh, "
Miss Josephine C. Johnson," "
*Mrs. John H. Lawrence, " "
Miss Margaret J. Morrow, " "
Mrs. Ray Smith, " "
Mrs. John Forman, Etah, "
Mrs. Albert G. McGaw, " "
Mrs. Chas. H. Mattison, Fatehpur, "
Mrs. Thos. Tracy, " "
Mrs. W. T. Mitchell, Mainpurie, "
Miss Mary Johnson, Etawah, "
Mrs. John S. Symington, Gwalior, "
*Mrs. D. B. Wyckoff, " "
Mrs. Jas. F. Holcomb, Jhansi, "
Mrs. A. B. Allison, Allahabad, "
Mrs. Arthur H. Ewing, " "

Miss C. E. Ewing, Allahabad, N.W.P.
Miss Mary P. Forman, " "
Mrs. J. J. Lucas, " "
Dr. Margaret R. Norris, " "
Miss Jane W. Tracy, " "
Miss Giles (Kodoli), Kolhapur, S.M.C.
Mrs. J. M. Goheen, " "
Dr. V. McArthur (Kodoli), " "
Miss I. Graham, " " "
Dr. Winifred Heston, " " "
Miss Patton, " "
Miss E. E. Scheurman, " "
Mrs. L. B.Tedford (Kodoli)," "
Miss M. J. Thomson, " "
Miss Grace L. Enright, Sangli, "
Mrs. J. M. Irwin, " "
*Mrs. John Jolly, " "
Mrs. Edgar M. Wilson, " "
Miss Elizabeth Anna Foster,Miraj," "
Miss D. E. Patterson, " "
Mrs. R. C. Richardson, " "
Mrs. W. J. Wanless, " "
Mrs. Alex. S. Wilson, " "
Miss Bertha G. Johnson, Ratnagiri, Bombay Pres.
Miss Emily T. Minor, " " "
Mrs. A. L. Wiley, " " "
Mrs.W.H.Hannum,Vengurle," "
Mrs.A.W.Marshall,M.D.," " "

In this country: Mrs. C. H. Bandy, 2218 Bancroft Way, Berkeley, Cal.; Miss A. A. Brown, 20 Avon Ave., Newark, N. J.; Mrs. Marcus Carleton, Clifton Springs, N. Y.; Miss J. L. Colman, 2209 Devisadero St., San Francisco, Cal.; Mrs. Walter J. Clark, Scranton, Pa.; Mrs. Henry Forman, 7342 Rural Lane, Mt. Airy, Pa.; Miss Emily Forman, Washington, Ky.; Miss A. M. Jefferson, Berwick, Nova Scotia; Miss H. McGaughey, *en route;* Miss Alice Mitchell, 515 Woodland Terrace, Phila., Pa. *In Switzerland*, Mrs. R. G. Wilder, Miss Wilder and Mrs. Robt. Wilder.

* Not in formal connection with the Woman's Boards.

Around the World Series.

VI. The Two Extremes in India Missions.

Montgomery Hall, Lahore: and we leaned back and drew a long breath. This was what we had left Delhi for, in such hot haste. Were we going to be repaid, or would it be a lifelong regret that we had sacrificed the famed Kutub Minar for an educational function? We were seated among a small company of women, both Indian and European, on one side the hall, and the whole center was filling with dark-faced young men of India. A stately dais rose at one end and above it hung the motto, "*Lux ex Oriente venit.*" A delicate festoon of green around the gallery and a few flowers were the only decorations. An awkward printed sheet, or rather, there were three sheets, 13 x 8 in., was distributed. From one, the English "Programme of the Twenty-first Convocation of the Panjab University," we learned that affiliated colleges in the province—the Government College, the Dayanaud Anglo-Vedic,* the Forman, Oriental, Schools of Law and Medicine, all located at Lahore, St. Stephen's College at Delhi and Mohindra at Patiala—had sent up their men to take University degrees, and some thirty private students besides had presented themselves. We also learned that the Lieutenant-Governor of the Punjab, Sir W. Mackworth Young, was Chancellor of the University and would confer degrees on this occasion.

A few minutes before twelve o'clock, Fellows of the University, Indians of mark, foreigners like Dr. Ewing, President of Forman College, made a dignified entrance up the middle aisle. All wore the academic gown and each the colored hood of his degree. At once was recognized the atmosphere of universality in the world of education. This might be Germany or it might be the United States. Shakspeare, Leibnitz, John Fiske, all are with us; Aristotle, Kepler, Edison, the scholar of every age and clime. Through this door all knowledges are searched out and, in comparison, the gold of Ophir cannot be valued.

Precisely at noon, the Chancellor appeared and the house received him standing. He seated himself on the dais and declared the Convocation opened. Thereupon the Chancellor was himself

* Arya-Somaj.

invested with the honorary degree of Doctor of Literature, and the Registrar proceeded to marshal the young men candidates in their respective bodies and by due order of precedence. The Registrar is a Canadian who obtained his Ph.D. at Johns Hopkins University. We were told that he calls himself an agnostic.

Each body of candidates was summoned in its turn, advanced two or three paces, was thrice challenged, advanced to the dais with the Registrar who introduced them, and in due form the men were admitted to their degree. The Chancellor addressed the graduates in Oriental Learning in Urdu, the rest in English. They all were obliged to promise (1) to conduct themselves "as becomes members of the University;" (2) "to the utmost of opportunity and ability . . . support and promote the cause of morality and sound learning;" (3) "as far as in you lies, uphold and advance social order and the well-being of your fellow-men." "I do promise," said they all. One hundred and seventy-seven degrees were conferred, of which about a dozen were the Master of Arts, twenty-five men were admitted to the bar, others to the practice of medicine, while a hundred and twenty-seven took the Bachelor of Arts degree; of these, thirty-two were men from Forman Christian College. Of twenty-five medals and scholarships bestowed, Forman carried off six and St. Stephen's College (Church of England Mission), the only other Christian college represented, having sent up five men, three of them shared the spoils. The degree of Bachelor of Science was conferred for the first time in 1902, the recipients being two Forman graduates.

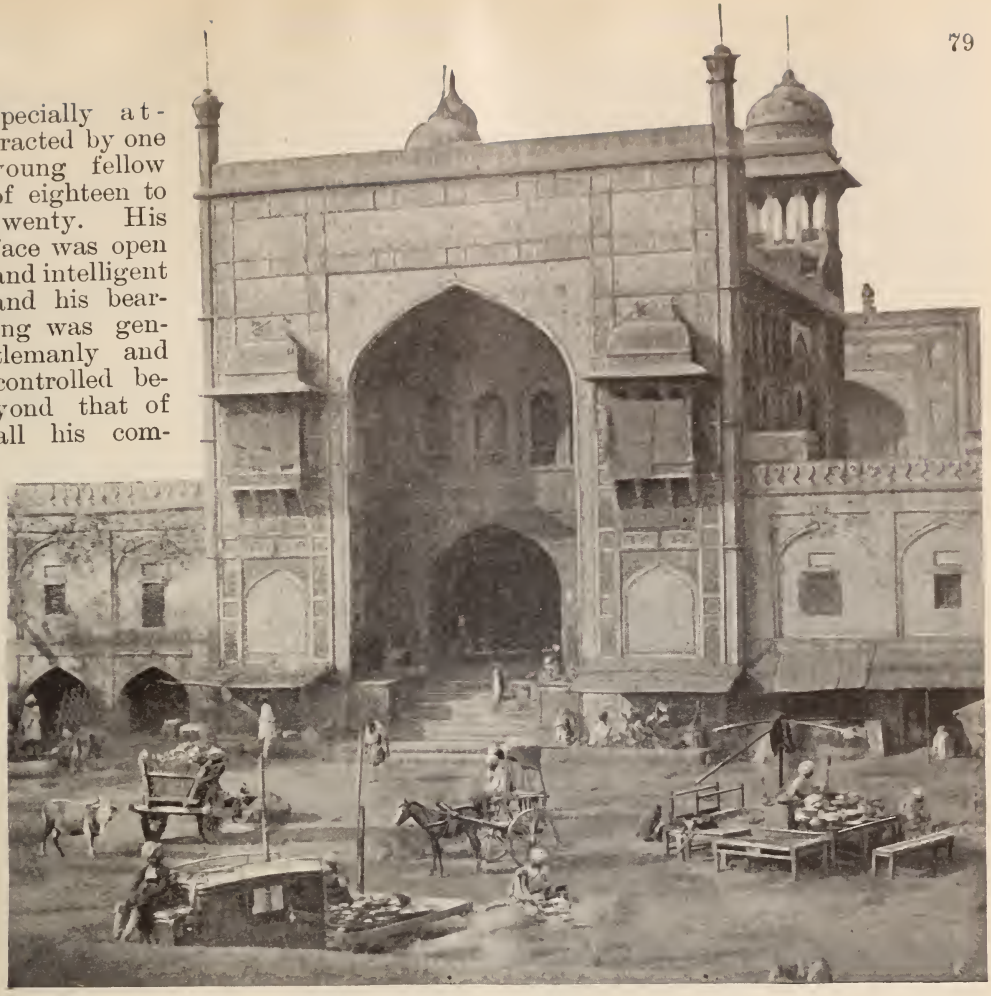
The avowedly Christian men, of whom there were not more than half a dozen among the candidates, were easily distinguished by their bare heads, the others all wearing some headgear, usually of an imposing sort. It was impossible to look upon that array of educated young men unmoved. They represented immense influence in the immediate future of that section of India. Some of their swarthy faces were refined and scholarly, but a proportion were gross-looking and repulsive to the eye of a transient visitor. One longed for them a close contact with the manliness, purity, sacrifice, and redemptive power of the Lord Jesus.

Fancying that this high function might answer for a seal of the fraternity of letters in India, I inquired into the matter; but Dr. Ewing promptly dissipated the notion. He said that many of the gowns were borrowed and would never be worn again, and men who stood together in ranks that day would never meet or know of each other for the rest of their lives. So, it seems that higher education does not yet establish communal interests in India. College life does not yet enable the fortunate men, of all castes and religions, to send a password down their line from one picket post to another.

When all degrees had been conferred and prizes dispensed, the Chancellor addressed his audience. He was concise, pointed, modern. His address closed with an emphatic application of the example of graduates from universities in England. There, every year, some men dedicate their lives to teaching our holy religion; there should be men in India to do the same. Most of anything in the ceremonies, I missed the absence of the organ peal, lofty hymn and voice of prayer which are inseparable from University ceremonials in this country, and which I pray may become inseparable from those of the higher English learning everywhere.

The week of the Convocation was also marked by a "Sports Tournament" which occupied more than one day. In addition to the colleges participating in the function at Montgomery Hall, others competed in the athletics—Islamia College of Lahore, whose name describes it; Khalsa, the Sikh College at Amritsar, the Church of England College in the same city. It was interesting to watch the men in Oriental garb throwing the cricket ball, in the hurdle race, the long jump and the high jump, the hundred yards and the flat races. Applause was faint compared with an American ball game. Enthusiasm in physical exercise is usually absent in the make-up of Asiatics and, in the schools, is apt to depend upon the leadership of some foreign professor who makes himself one with the students on the field. Among numerous recipients of prizes from the hand of Lady Young, I was

specially attracted by one young fellow of eighteen to twenty. His face was open and intelligent and his bearing was gentlemanly and controlled beyond that of all his com-



WAZIR KHAN MOSQUE, NEAR DELHI GATE, LAHORE.

Built 1634 by Shah Jehan, in memory of his faithful Vizier. Four outstanding minarets, 80 ft. high, are not seen in the picture. The facade is covered with carved inscriptions from the Koran, and the walls outside and inside are decorated with colored tiles. Across the courtyard, 130 ft. square, comes all Lahore.

rades. While they often became confused and found it impossible to stick to their original intention to back slowly from Lady Young's presence to their places, this young man never faltered, though called to the ordeal again and again, he having taken more prizes than any one else. He was one of the bare-headed Christians and, I learned, was trained at Batala where A.L.O.E. spent her last years. I made up my mind that he had learned to sing

> 'Generous and just,
> True to his trust,
> That's what a boy of Batala should be."

An evening function at Forman College was another highly appreciated opportunity. There we met professors and their wives, alumni and undergraduates. They had a mild spread, a glorification over the winnings of the week, good fellowship and speeches. A paper, appointed for the occasion, was read by one of the alumni, a teacher in Rawal Pindi. From the fact that the subject was familiar, I was the better enabled to gauge the paper and to form an estimate of the author. He had taken for his theme the life and work of his old teacher, Dr. Charles Forman, for whom the college is named. The family and friends of Dr. Forman would have been pleased with the reverence and sympathetic appreciation with which the character of that noble missionary was drawn. The tone of the paper was entirely Christian and I was disappointed to find the writer is not a confessed follower of his admired master's Master. It was all the more delightful that he cherishes such

Christian perceptions and feelings. He would illustrate Dr. Ewing's remark: "These men become Christianized if not Christians."

Yes, the sight of living young men of intellect stepping off into the arena of Indian life, equipped with their college education, well repaid me for the loss of Mogul monuments. My brief glimpse of the top round of the educational system left two very distinct impressions: that Indian Christians, who are to run

THE ÉTAH DAK GHARRI.
Photography lends enchantment.

shoulder to shoulder with their fellow-countrymen, have need of the best education possible and still more need of cultivation of staunch character; that non-Christians who are trained in mission colleges may either acquire correct views of Christianity and so represent its doctrines and aims to the prejudiced, or they may become the most powerful opposers of the gospel.

Etah was a contrast to what we saw in Lahore. I should never have reached the place alone. Rev. H. M. Andrews magnanimously volunteered to stay alone among the vacation echoes of "Woodstock," while Mrs. Andrews should pilot me to Etah, a place well known in her itinerating experience. Before her quiet dignity and smooth Hindustani, cross-road obstacles vanished, officials politely served us, invisible coolies were mustered in the dead of night, and so, over three railways with six changes in eighteen hours, we were set down at Kasganj at 4 A. M. Waiting, shivering, sleepy crowds dressed in Indian cotton were huddled under the verandahs of the railroad station. We ourselves were cold in woolen, as we started on our last stage of seventeen miles by *dak gharri*. The floor of the vehicle was spread with bedding and only one thing kept us from sleeping the next three hours,—the constant flying open of our sliding door and as constant baths of January air.

Finally Etah: an overgrown flat Hindu village buried in trees whose tops are occasionally pierced by temple roofs. A contrast to Lahore with its two-storied houses, the projecting balconies, carved woodwork and lattice windows which are characteristic of a Mohammedan city. One missionary family, temporarily two families, the members constantly out in the parish of sixty-six* villages, furnished another contrast to Lahore where a circle of six American homes constitute a social and stimulating station. Lahore has many charms for residents and travelers; the charm at Etah is thousands of outcaste people not unwilling to bend the ear to the gospel message, a thousand of them already gathered, in four short years, into the Christian community.

A bungalow, or, as we would call it, a one-story cottage encircled with verandahs, and a tent housed Etah station. The bungalow was built for a schoolhouse. A screen across the one room provided, if you please, the station drawing-room on one side of it, the dining-room on the other. A small bedroom, and an office tucked under a verandah roof, were occupied by Rev. and Mrs. Henry Forman. Out in the yard, the McGaw family slept in one white tent and another invitingly awaited us chilly travelers, who were welcomed as hospitably as if we were not unmercifully crowding our hosts.

The middle of the day was decidedly warm but, by four o'clock, two very useful mission agents were starting off for a village service and we followed down the turnpike, in a carriage. The "agents" referred to were bicycles, propelled by our missionary brethren, and they deserve mention for the importance of their service. Now that they have bicycles, hundreds of missionaries in India get over their parishes with more frequency than before; it is possible to run out for an emergency into side-tracked villages, off the roads, too far away for a day's walk, by paths too hummocky or jungly for vehicles. Indian men, too, take to the wheel delightedly, and many

* Since increased to seventy, all systematically visited.

Christian "helpers" would have strength to help more efficiently if they owned one.

Going to see outcastes! I thought of the most low-down people I ever beheld; would these be still more degraded? Would they be very offensive to the eye? Not a bit of it! The mud houses of outcastes were as decent as other houses. The people looked no shabbier than caste people, in no way inferior to other villagers. A prayer-meeting and school inspection, under one, were held at Basundra in the open air in front of a tiny building which the mission rents at about twenty-five cents a month. The little room inside, which answers the purpose of chapel and school, had been decorated for Christmas by the pleasant-faced man teacher. Mrs. Andrews and I sat in a group of women on a *charpai*, the village bedstead, on a wooden platform built against the house. Over our heads spread the broad branches of a nim tree and through the leafage Venus shone splendid, in the sky. A competing luminary was a rather good kerosene lamp, evidently a proud possession, and it took as much part as possible in the service. The village crowd stood or squatted, was easy, respectful, ragged, and might have looked the same a thousand years ago. Mr. Forman put the school-boys through their paces and they shouted their answers with vehemence. A man, who had been a Christian fourteen years, now presented his wife and six children, one a baby on the mother's hip, for baptism. It touched the heart to see the solemn rite of the Church administered in those rude surroundings —in the shadow of the tree, in the shadow of moral ignorance and social oppression. As the missionary sprinkled the forehead of the two larger children, about ten and twelve, he told them they were old enough to be baptized on their own faith. Instruction and prayer followed and we left for a village close by. We had come ten miles south of Etah to Basundra, and Khéra was reached by walking a quarter of a mile through heavy dust. Could there be a simpler meeting? A row of men stood up in a yard facing the missionary. He knew what they were, that one of them had been enticed into gambling; he suited his admonition and prayed.

Sunday service at Etah requires but a small room, the same which on wet days is used for school. Otherwise, the boys have lessons out under the trees, taught by the good gray pundit with the stoop in his back. He was a Brahmin born, who has learned of Christ to love and work for all castes. The very clean room was furnished with a good desk and benches. Besides women, twelve Christian men were present, some of them teachers who had walked in from the villages. Thirty boys sat on the floor in the corner, bright-eyed and attractive, especially that small scamp in front with the red tippet. In prayer the boys prostrated themselves as Orientals know how, on their faces. Rev. A. G. McGaw preached, addressing a question every now and then to the boys' corner which was answered with a prompt explosion of voice. There was no instrument nor stiff American tune. That would not be suited to Etah. *Bhajans** were sung with a ring and a swing, Mr. Forman keeping them up to time, the refrain of one, "The name that charms is Jesus"—*Masih*. A collection was taken in good order for presbyterial work. The atmosphere was reverent and sweet, better than a cathedral service, it was so inspiring to see roots starting in a fresh soil.

Sunday afternoon we went to a third village, so that I saw one twenty-second part of the parish. Three of us were squeezed into an ekka,† for the drive to Nidhaoli,‡ eleven miles southwest of Etah. Our road was what Indians call *kuchcha* and we bounced and grated on the stones very much as the word sounds. A feature at Nidhaoli was the pleased greetings of the women who surrounded Mrs. McGaw in the courtyard. They answered her questions with civility, the only one capable of it recited snatches of Scripture, and the simplicity, village rudeness, ignorance, touches of vanity, temper or kindliness, of these "outcaste" women were equally proper to womanhood universal. Who is to hold mothers' meetings with them, teach the girls to read, and lead them all to the fountain of living waters? The service was in front of the house. We sat on low reed stools, the women keeping as close as possible to Mrs. McGaw; at one

* *Pron.* budg-ons. ‡ Nid-howl-y.

† See an ekka, two-wheeled and drawn by one horse, in the picture, p. 79.

side were grouped the boys, yonder the men. Nidhaoli voices are good and the singing rang out joyfully on the evening air, the echo of the closing hymn following us far down the road.

The missionary one day received an unexpected answer from his Nidhaoli audience. Speaking about the name Jesus, "because He saves," he put the question, "What is doctor's work?" "Healing." "What is collector's work?" "Gathering taxes." "What is policeman's?" "*Oppressing.*"

The mission premises are between the native town and European section, and from this center villages radiate, like spokes in a wheel, to the circumference of the district with its population of 850,000. The missionary purpose is to rouse a desire for the gospel in this dead mass, and to develop the desire by sending simple Christian men out on these radiating lines to live with the people. That is the explanation of the quarters which I saw erected for a training class of converted men only. There was a block of rooms, each room to be the home of a Christian young man and his wife. The block was built for health; raised two feet on an earth plinth, with brick walls, hard earth floor, a wattle roofing of bunches of elephant grass laid on the crooked beams of the nim, a wood bitter to the taste and avoided by white ants. There were ventilation places in the walls, no windows; neither, what they ought to have, verandahs in front. Near by was a fine pipul tree, so revered by both Hindu and Buddhist, and a poor village shrine. It is destined to add another to the fulfillments of the prophecy, "He will famish all the gods of the earth." A missionary residence was built last year and the comprehensive bungalow turned over to chapel and school uses; so humble is the outlay for the lowly, elementary work of Etah field.

At Lahore I had seen one extreme of missionary endeavor, here at Etah I met the other. Both are parts of one whole. The Lahore end is elevating the thought and standards of all classes; the Etah end is lifting the lowest stratum, by families and communities, into light and deliverance. The two extremes have been aptly characterized by an India missionary as "leavening the lump and letting down the net."

"My Boy John."

It is only necessary for you to know "John" in order to love him. I first met him one year ago, when plague was raging in Allahabad and people daily dying by the hundred. The city was so panic-stricken that well members of a family often fled for their lives and left the sick uncared for and alone.

On making one of my morning visits to the plague camps, I was told that I had another patient and as soon as I saw the woman I knew that death was near. Under the influence of stimulants she revived and for a short time became conscious. She was a Brahmin woman, had a husband and two children, a babe of four months and a little boy of three. When she became ill the husband had deserted her. Having told her story the dying woman asked where she was and who we were, and when we explained she said, we could not help her but we could take the children. Then, calling on Rám, she died.

The little boy of three was "John." During his mother's illness he was always at her side, and whenever she moaned or called out he offered her water and begged her to drink.

As soon as the woman breathed her last, the Brahmin babu in charge of the camps was quite determined to keep the children from falling into the hands of Christians, and tried to get another Brahmin woman to run away with the children and claim them as her own. I heard this from an old servant, and decided to take the children with me at once. John's entire wardrobe consisted of an ornament around his ankle, so it was an easy matter to disinfect him. The children were reported to the proper authority, but were not claimed. "John" has quite endeared himself to all. He is always anxious to help, and many are the errands done by his little hands. Dear friends, pray that "John" may be spared to India for India's good, and that in our plague work this year we may gather in many like him to gladden our hearts and strengthen the mission.

Margaret Norris.

Indian Women in School.

To know Indian women is to be interested in them; to be interested in them is to love them. That is the way it has been with my class of about twenty-five Christians that we are training for workers. Their husbands are being trained and we aim to keep the women equal to their husbands in training, as the only way to secure happy homes and to make women capable of doing their part in carrying the gospel to the villages.

Many of these women have had, what we would think, a very hard life. Some of them have come from jungle villages where they had no opportunity. Work has been their portion. They are from the sweeper caste, the lowest and most despised. They live in hovels of one room and know nothing of the comforts or proprieties of existence; notwithstanding, they seem happy. Some of them have been brought up in orphanages, and what a difference you can see in those who have been taught a few years! Their faces have brightened up and they know how to keep themselves neatly and cleanly dressed and their babies likewise. One of these women was bought by her present husband for three dollars. She is a high-caste Brahmin while he is only a sweeper. This is very uncommon and is forbidden among the Hindus. When they first came here they had not been married, though the man claimed her as his wife because he had paid for her. They wanted to become Christians, so, after separating them and teaching them for a time, they were baptized and married.

These women come to school at eight o'clock and study until eleven. They are divided into four classes, in the lowest of which the alphabet is taught. I am sure that any boy or girl could easily keep up with them. They are very, very slow, but gradually their intellects unfold and they become like different women. About half of them have babies and these are brought to school, too, so there is much confusion from this source. Then, they have their own housekeeping. They are as happy as home school-girls, and they are but girls themselves. One day we gave them a little social and it was most interesting to see how little it took to make them happy. We played "hide the shoe," and "spin the pan," and they were convulsed with laughter.

CHRISTIAN WOMEN AT KASUR WITH THEIR TEACHER.
Photograph kindly sent by Mrs. Morrison.

On Saturdays they come to sew and some are learning to knit. I give them plain sewing and pay them for it and they give the amount earned to the C. E. Society. When their husbands have finished their course of training they will be sent out, man and wife together, to the villages to teach of Christ in their own simple way. Will you not pray that they may be brought near to the Saviour and that through their teaching many more women may be brought to His fold?

Clara E. Lawrence.

A Man Sent from God.

Satuba Ranoji Ranbhise, first pastor of Kodoli-Ayativadi Church, Sept. 3, 1902, "was not, for God took him."

Nobody knows when Satuba was born. He was "born again" in 1875 in Kolhapur, West India. As a Hindu "holy

man" he measured his length on pilgrimages and offered gifts to idols, seeking peace in vain. A child gave him a leaf from her school primer. "Peace through Jesus Christ," he read; "that is what I have for years been seeking." Directed to the mission bungalow, he found Mr. Hull and not long after was baptized by him. Then he was cast out by his family and lived for weeks under a tree. But the Light that was in him drew others also; his wife, his brothers, sister, mother.

In 1885, ten adults won from Hinduism through Satuba, with their nine children were organized into a church and in 1892 he was ordained pastor of the little flock, then numbering thirty-six communicants. God and Satuba working, the church grew. Mr. Ferris wrote in '91: "It is always refreshing to meet Satuba, and to see the joy on his face as he speaks of Christ. I have frequent testimonies to the faithfulness of his work. At one village he sold a tract to a boy who immediately tore it up. 'Never mind,' said Satuba, 'if you have torn it up, each separate piece may be the means of bringing some one to Christ.'"

THE GOOD PASTOR.

The pastor was literally on fire for souls. In his home, in the fields, on tour, his one thought was to make men acquainted with Christ. He had found One whom his soul loved, and he would burn out his life till he had made every one else love Him. The miles he walked, the sermons he preached are past our counting. Often, breakfastless, he was off to villages preaching; returning hungry at noon, his faithful wife would have to lock him and his dinner into the little study, or Palak,* as all loved to call him, would have given it all to some one hungrier than himself.

A quick sense of humor spiced his sermons and made him friends. While preaching in one town, a heathen opposer threatened to cut off his nose. With a twinkle in his eye, Satuba responded, "Wouldn't I look funny without any nose?" and in the laugh that was created, opposition vanished.

Simple, hearty, tender, in a close acquaintance of six years I never saw him angry. So loving was he, that infliction of church discipline was his hardest duty, yet he enforced it, even in the case of his own nephew. The Bible was his one book, prayer his vital breath. His little 6 x 3 study in Kodoli where he could get a man alone with God, was the gate of heaven to many a soul. On the day of greatest in-gathering to the church, Oct. 7, 1900, he baptized 161 adults, on the following Sabbath 51, and to the day that God took him, the church grew.

Famine and plague told on the pastor's strength. All the burdens of his distressed Christian brethren were brought to him and missionaries depended on his judgment in relief distribution. He had been strong and robust and, though probably sixty-five, never seemed old; but he often talked with radiant joy of going to be with the Lord

A malignant form of malarial fever having appeared in the Sangli school, the pastor's son, Paul, came down with it and, in nursing him, Satuba contracted the disease and died after four days. The day before his death, he asked Mr. Graham, "Sahib, are you praying for me to get well?" "Yes, Pastor, I am praying all the time, that if it is God's will you may be spared to us." With clear reproach in his big eyes, he said, "Don't do so, Sahib." For him it is "far better." He had given his life for those who were enemies of Christ, then at last for his own son, and what could be better than that?

Satuba was buried, after our Indian fashion, the morning of the day he died. His body, wrapped in white muslin as the poorest of his people would have been, lay on a stretcher in the dispensary where all our Sabbath services are held. The building was packed with

I. e., pastor, shepherd.

Christians and Hindus, and after simple exercises, the long procession, singing hymns, passed to the Christian cemetery, outside the village, across the plain, where often it had been his delight to take a group of men or boys in the early twilight, and finding some quiet spot teach them to pray. A Hindu woman, gazing after, said: "Look! it is as long as a pilgrimage to Jotiba!"

A high Indian official wrote to the *Bombay Guardian:* "His Mahar brethren sometimes got up false complaints against him. For years he bore the persecution with exemplary patience, and it pleased God to let him see the fruit of his labors before he died. He gathered his congregation of 900 members from his own and villages round about, in the course of twenty years. He went from place to place, confirming the disciples. He was the primitive type of Christian, of whom we read in the Acts. . . The days of miracles have not passed, for Mr. Ranbhise was a standing miracle of what God's grace can do."

A. Adelaide Brown.

NEWARK, N. J.

MRS. MARY PERRY FORD, OF SYRIA.

The little circle of Christian workers in Sidon has been bereaved a second time, in a little over a year, and the Protestant cemetery of Sidon holds a second missionary grave.

Mrs. Ford will long be remembered in the Sabbath evening gatherings for conference and prayer. So retiring and modest that she shrank from making herself heard in general conversation, her associates can never forget how strong and clear her voice always became when she "spoke to the King." She was speaking to her nearest and dearest Friend, and all timidity and reticence were laid aside. And what comprehensive, definite, prevailing prayers they were! Those who remember must feel moved to pray for a double portion of her spirit. A missionary writes of her funeral:

"The very unusual throng of all sects and classes was a surprise and a special cause for gratitude. A missionary, a Protestant, a woman—and yet it was like the pageant of a princess royal—as she was a princess among her acquaintances." *B. N. E.*

Ratnagiri, After Furlough.

This return for a new term of service was very different from my first coming to Ratnagiri more than ten and a half years ago. Then Miss Jefferson and I came to join Mr. and Mrs. Hannum and the little band of six adult Indian Christians. This time, I was accompanied by Miss Bertha Johnson from America, and as we entered the gate of the mission compound which had been well illuminated, we walked between lines of children from the Home, who sang songs of welcome. The adult Christians, as well as the children were assembled, and their exercises and hymns were very enjoyable. There had been several additions to the Church during my absence, and the children had grown and developed. I scarcely recognized my own adopted babies, though a dress made of one of my cast-off waists was suggestive as to whom the wearer might be. I could not help comparing this company with the handful who comprised the Christian community when I first came.

The Lord had been working in the hearts of the little ones, and it was a privilege to sit with some of these at His table. One cannot but realize that with all the horrors of famine, it has been the means of bringing little ones within hearing of the Word, that they may believe and be saved. They made fine progress under the care of Mr. and Mrs. Wiley. They have an excellent knowledge of Bible truth and their intelligent answers would put to shame many children in our own America, though they came out of heathenism less than three years ago. It is good to see those who could not read before I went away, now coming to church with their Bibles and following the reading.

Another great change that I found was in the Children's Home. When I left Ratnagiri in April, 1901, they were in crowded quarters in a native house at the back of the mission compound, though the new Home was already well under way. They now have plenty of

room and are very comfortable. The building is light and airy, in a fine situation on a high hill, with a beautiful view from the verandah.

Speaking of changes, I must mention my girls who are in the boarding-school at Kolhapur. I was rejoiced to see the development in them. Two have united with the Church; I am glad to have them under Miss Patton's untiring care. We already have in our station two who were trained by her and, like most of Miss Patton's girls, they are a help both by their efficiency and womanly ways.

It was a pleasure to be able to settle right into the work again, and how different it all is from my first years of plodding in Marathi! I have taken up the work among women, visiting in and about the town. The leper women were glad to see me, and it has been a privilege to work once more among them. I am conducting the Bible study of the advanced Christian women, and have charge of sewing in the Benevolent Society, and take the newer Christian women in Bible class, and in reading with which they are struggling.

Not long ago the Lord let me see some fruit of my girls' school which I had at the Fort for four or five years. Dhali was an interested attendant there but, after a time, much against her own wishes was obliged to be married. After the wedding, whenever she was at home she came to school and always tried to learn the Bible lessons. Since giving up that school, I have always been a welcome visitor in her home, and on my return from furlough she was specially glad to see me. Two weeks after this visit, news came that Dhali had died and left her baby, only ten days old. Her poor mother was grieving very much, for Dhali was beloved in the home. She said that, while unconscious, Dhali sang the hymns learned in school and repeated the Lord's Prayer, and her thoughts had been entirely on these things, not on those about her, not even on her baby. We have great reason to feel that Dhali did belong to the Lord and has gone to be with Him. She was about sixteen and had been married five years.

I am glad to be permitted to return to India, among the dear people of Ratnagiri, and I want faith to expect great things from God during this new term of service.

Emily T. Minor.

Extracts from India Reports, 1902.

DELHI GATE DISPENSARY, LAHORE.—*Dr. Emily Marston.*

Attendance has been, as in other years, mostly Mohammedan. The dispensary was closed during my holidays. Unless we have a medical assistant, it cannot be helped. The Dufferin Hospital is more popular than a few years ago, and women go to it during the two months that we are closed. Three workers are with us, and I cannot feel too thankful for these good helpers.

We begin each day by singing a hymn, then Mrs. Newton reads and explains a Bible lesson. The women generally listen well. One who used to sit and make scornful remarks, now looks interested and keeps the others still when they are disposed to talk. Another woman who has been coming to the dispensary for years always looked as though she was trying not to hear the gospel. Now she is too weak to come so far. She begged me five years ago to keep her alive until her little girl should be able to plait her own hair. The other day she said, "You have kept me alive five years, now I pray keep me living five years more until I get my girl married." One old woman came this morning in great trouble for she had heard that Mrs. Newton had gone to America, and was so happy when I assured her that it was not true. She is a Christian by name, but is more of a heathen I am afraid. Another old woman came in after a long absence asking, "Are you well and happy?" "Yes." "Are you *very* well and happy?" "Yes, very happy." Their friendliness is so helpful.

The number of visits for the year was 12,450. Among these are to be seen a very few Hindus, and quite a number of Afghans as the ex-Ameer has been sent to Lahore. He has a large number of retainers whose wives come to the dispensary. The number of visits paid to patients in their homes has been about

400. These have been chiefly Hindus, but there were Mohammedans, Panjabis, Afghans and one Parsee house. At present I am going daily to a Mohammedan girl of fourteen years who was badly burned. The family waited two days before calling me and she was in a dreadful state, from the waist up to the face and both arms, nearly all the skin was burned off. She is very patient and, I am glad to say, I think will get well.

EVANGELISTIC WORK IN THE PUNJAB.—*Miss Emma Morris.*

Among the lessons impressed upon me is the necessity for our medical worker at Jagraon. Though there has been no doctor in our compound for over a year, the number who come for medicine daily ranges from one to twelve. You may think they furnish their own opportunity for evangelistic work, but when they find there is no medicine to be had, they rarely are willing to listen to anything we offer them. "My purpose is unfulfilled, why should I fulfill your purpose?" one woman said. The mere presence of a doctor in Jagraon would give us a hearing in many villages where now we are received with scant courtesy. "If you have no medicine, have we nothing to do but sit and look at you?" was our welcome in one village. From the philanthropic side, is it not enough to say that our only medical adviser within 25 miles in one direction and 50 miles in another, was the first to leave the city when plague came, and would not go near a plague patient because he had "no orders"?

A lesson, partly learned before, is the vital importance of work for newly baptized Christians. They must be taught line upon line. There are now baptized Christians in twelve villages of Jagraon district and inquirers in many more, and all need instruction. But the teachers are first to be trained. If we give our whole strength to this, who will be ready for direct evangelistic work?

One especially interesting visitor at our house has been a young high-caste Hindu, a government surveyor, living eight or ten miles away. We were teaching a class one afternoon when this stranger walked up and politely asked if he could get a Bible. We did not have in stock the kind he wished but offered to send for one, whereupon he handed two rupees saying he would come again and get it. He said he believed on Christ and hoped to be baptized some day, but if he were baptized now he would be unable to get either food or water. He spent the night with Christians here, converts from low castes, drinking and eating with them, thereby breaking caste.

Recently a woman was relating the story of a horrible murder and added, "Just think, the judge said it was as wicked for us to murder our girl babies as for that man to murder our brother." Another woman asked if we thought it wrong to strangle girl babies, and laughed when my face showed the horror I felt.

MEDICAL WORK IN MIRAJ.—*Miss Elizabeth Foster.*

The new Bryn Mawr Annex, with its well-equipped operating-room, sterilizing-room, etc., lightens the work of this department. Many who have been in the hospital have been interesting to talk with. One Brahmin woman who had an operation, said before leaving: "Now I know the story of your Jesus and I know He must be the true God, for all you Christians have been so kind to me. When I go to my home, I will pray to your God." When asked if she would confess Jesus, she replied, "I could not, my people would put me away." Many are afraid to confess Jesus because it means suffering and separation.

One man who was totally blind several years, after having one cataract removed, returned to his village. The villagers would fall at his feet and say: "A god has returned to us. Some one had to lead him through the streets, now he walks alone and sees!" When first advised to come to the hospital at Miraj, the man said: "How can they help me? I have been to shrines, given offerings to many gods, not any one can help me. It is my fate to be blind." He was given a Bible when leaving, and said: "I will read it. Everything used to be black to me; now, everything around seems beautiful and bright." There is a good field of work for some one to follow up the patients.

On Tour in Kolhapur State.

Jan. 21, 1903—Can you imagine missionaries squatting down on a matting behind their wares, between sellers of gaudy earrings, toe-rings, anklets and wooden bead charms, on the one side, and venders of odoriferous fish on the other? This has been our novel and most interesting experience to-day. Being bazaar day, we decided to try to sell books. Our faith was small, people are so careful about spending one-sixth of a cent, but I soon had to come back to the tent for more books. Finding we could not well show them standing up, we hit upon the plan of buying a piece of matting and sitting down on this, with our books spread out before us. Gospels, tiny stories, picture-books for boys, almost all with a little gospel message, larger books on the care of children and, above all, showing the way of life, the lack in Hindu sacred books, evils of idolatry and animal worship. The bargaining of some of our small customers is amusing. They would even like *two* books for one *pie* ($\frac{1}{6}$ ct.)! Some ask for a "red book." The gospels go well as they are thick for the price, one *pice*, a half cent. Our sales to-day amounted to the extensive sum of forty cents, and this represents a good number of books. We pray that God will bless the readers, some of them in distant villages where perhaps for many years the Word may not be spoken.

Feb. 4—At our last stopping place a shady little grove was pointed out as a good place for tenting, but when I went there our people informed me that some small pointed earth-mounds, that I have often seen and taken to be the work of white ants, were snake holes, probably of the cobra. We did *not* pitch there. I suppose that down these very holes, at the festival of the cobra worship, these poor people pour their offerings of milk and sugar.

On my way here, I was riding my bicycle and, seeing a little boy sitting on a low stone wall by the road watching cattle, I asked him which was his village. With a terrified yell the little chap, who had his back to me and had not seen me till I spoke, dashed off, and I doubt not that a credulous mother that day listened to a tale of a white ghost running along on a loose cartwheel.

We generally visit villages morning and afternoon, resting at noon, but sometimes it is more satisfactory, with a rather distant village, to make a day's trip and we can thus have as many as seven different audiences during the day. On such a trip some days ago, we started before dawn, went five miles in the bullock cart, crossed a stream in a little boat scooped out of a tree trunk and paddled by small square oars, and then had a walk of three miles along a narrow path through fields skirting a creek —oh, how wet our skirts were from the dew! Before noon we climbed a steep hill to a group of houses at the top. After the people got over their first shyness, they were thankful to us for coming and listened attentively, one woman with tears, to all we told them of the loving Saviour, of whom they had never heard but whose name they repeated in order to remember.

As the days go by, some scoff, some will not listen, some listen carelessly, some argue, but almost every day we meet some who are thoughtful, and some thirsty souls eagerly drink in the Word of life.

We have varied experiences in crossing streams; sometimes we go pick-a-pack, or if we cannot find a man to take us over, or, better still, two men to make a chair of their joined hands, we take off shoes and stockings and wade through Once I slipped on stones and was so wet that I asked some wandering people who were camped near, to let me dry off by their fire. During the drying process I had a good opportunity to speak to this group of men, women and children. One man said, "I will tell my people of this Jesus Christ."

The day before yesterday God gave us a fine opportunity right here at the tent. A man came from nine miles away because he heard that missionaries were here and he wanted to know more of Christianity. He is a Brahmin, well up in their religious books, having studied Sanskrit in order to read them, but he said: "I know only the religion of this land; I want to find out what is in the Bible, and be able to compare. I don't want to change my religion without understanding, without being sure." The man was here five hours, reading and

asking thoughtful questions. What a day of privilege this was! Who would exchange a kingdom and crown, or a dozen college courses, or the very best this world can offer, for the joyous privilege of helping one soul to find his Saviour?

Alice L. Giles.

A Leaf from Mubarákpur, Punjab.

January 15, 1903.—I rose before five o'clock and got ready for coming out to Mubarákpur, twenty-one miles from Ambala City. Had my few camping things put on the ox cart, and walked after it to the railroad station, the distance being only a mile and a half. The train was to leave at seven o'clock; we waited till 12:15, and then got off. Trains are in this unreliable condition on account of the Delhi Durbar. It is over, but the people cannot get away all at once even though there is said to be a special train leaving Delhi every hour.

Arrived in this place I set up housekeeping in a good-sized room with bathroom on one end and kitchen on the other. The building is the house of an Indian ordained minister, who is located here for work in the surrounding district. The house is of sun-dried bricks, has earthen floor, wooden shutters instead of windows. The place had been swept and mud-washed in anticipation of our coming. Also Nand, the minister, with wife and two children, arrived by the same train. They have the counterpart of my three rooms on the opposite side of the house. A large center room with verandahs is used as chapel.

My evangelistic work that day consisted in a talk with one individual—a Mohammedan—on the subject of the authority of the New Testament and the claims of Christ. Next morning was occupied with a carpenter getting my doors arranged so they could be closed and fastened. It was almost eleven o'clock when I sat down in the town before my first audience of half a dozen friendly women. From this beginning I was invited to house after house where neighbors gathered, and there were often thirty or more in a place. Was invited to the houses of two government surveyors, one a Mohammedan the other a Hindu. The Mohammedan said: "God is one; He cannot be three. You say there are three Gods." I asked where he was educated. "In the Ambala mission school." I knew he had been well instructed and so made no attempt to reply to his quibbles.

The Hindu said: "No one will be ensnared by your religion. What can a God that was hung do for any one? Jesus Christ confessed himself to be a sinner." I asked his proof and he said: "When the woman was condemned by the law of Moses, he told her accusers that any one who was without sin might cast the first stone and he said he could not condemn her, so he confessed himself a sinner." I explained that in "Neither do I condemn thee," Jesus asserted his authority to forgive sin.

17th.—Was in the village this morning before ten o'clock, and was pulled here and there for six and a quarter hours. Met large companies of men, women and children. Talked, read, sang and prayed with group after group, and came away in the evening while pressed to go to three other houses. Certainly the people are friendly but there may be more curiosity than desire to hear the gospel. I was in one house where seven people died of plague a few months ago. I hope there are no germs roosting around ready to pounce upon me. I wish to work awhile, yet, if the Lord will.

One old lady was mourning the death of her eldest son and said: "You say God loves us; how can He love us when He takes a son before his mother? The mother ought to go first." Others said, "If God loves us, where was He when so many were dying of plague?"

This will serve as a sample of daily work; a hint of the conditions under which it is done would include lean dogs and cats, cattle sharing house and courtyard, nude children, the filth and stench of surface drainage.

I am told that no systematic work has ever yet been done among women of the outlying portions of Ambala District. The fact that there are some hundreds of baptized persons in these remote villages calls loudly for this work. I find them all very ignorant and very poor.

(*Mrs. M. M.*) *Eliza Calhoun Carleton.*

INDIA.

REV. J. J. LUCAS wrote in camp in ALLAHABAD DISTRICT to the Board of the Northwest, Jan. 5, 1903:

Your letter ought to have been answered before, but you know Paul had to be put into prison before he wrote some of his letters! I am not in prison, but I am thirty-five miles and more from Allahabad and its innumerable interruptions and calls on one's time. I am living in a little tent under a big tree, outside the town, morning and evening going out to preach the gospel to people within walking distance.

It was a great relief to learn of the cordial approval by the Woman's Board of the action of our Property Committee and of the mission in deciding

TO REMOVE THE JUMNA GIRLS' SCHOOL*

to Katra. Other sites were looked at but for various reasons rejected. The one we have, now, covers over eight acres and we hope, as the needs of the school require, to get more. The contract for building has been given to the oldest and most reliable firm of architects and builders in the province. They built the two cathedrals here and most of the other large buildings. This insures the work being well done. Building comes to nearly Rs. 44,000. This leaves Rs. 6,000 for outhouses and changing one of the bungalows so that it can be used for schoolrooms. The two largest rooms in this house are united by an arch and together give a room 50 by 20, which can be used as a chapel until some friend puts us up an assembly hall. Miss Mary Forman takes charge of the school when Miss McGaughey leaves. She speaks the language almost as her mother tongue, has an intimate knowledge of the people and a genuine missionary spirit. Those who know her have confidence both in her ability and adaptability.

* The old property to be used by the college.—ED.

THE NEEDY VILLAGES.

I wish I could transport you for a few days to the villages I am now visiting. The town of Bharathgary, which I can see from the front of my tent, has a population of 3,000, with not a Christian among them. It has more temples than any place of its size I have seen, some of them very costly, built entirely of stone and beautifully carved. The state of these poor village people is inexpressibly sad, especially the girls and women. Little girls of fifteen and sixteen, carrying their babies about, sit on the outside of the crowd to which I am preaching, their wan faces telling the story of insufficient food and suffering.

Yesterday, a beautiful Lord's Day, my fellow-worker and I sat on the banks of a stream where the people stop to drink, and sometimes bathe and wash their clothes. We had a little group to listen to us, telling of that awful day spent by the Son of God on the cross and of His resurrection on the first day of the week, and among our hearers was an aged woman and her three sons, young men. She was a widow and, twenty-two years ago, took her three boys and began a pilgrimage to the great shrines. They have visited the temples of Jagatnath in the east, Dwarka Nath in the west and Badranath in the north of India. I forgot to ask her definitely, but have no doubt that she was told, on the death of her husband, that it was her sin that caused his death and to atone for it she must make these pilgrimages to the four corners of India. She had not made the fourth, to Madura, and said that she did not intend to. Ask your praying bands to unite in more earnest prayer for laborers to go out among these villages. Eighty-nine per cent. of the people of India live in villages, and we are not reaching them, so small is our force. In the part of the Allahabad district where I am, there is a population of 365,000 and only one preacher and his wife living among these thousands.

EXTRACTS FROM HOME LETTERS.

DR. A. S. WILSON wrote from KODOLI, West India:

My new compounder is going to leave; not at all well. He is a good druggist and a thoroughly good fellow, and I am very sorry to lose him. The man in charge of my dispensary has just had a bad attack of fever, is so weak he can hardly stand. The hospital steward decamped one night last week, with a famine-widow, leaving his wife and four little children for me to care for.

Last night, while all the members of a neighboring Maratha family were away at a big celebration at the temple in honor of the elephant-headed god of wisdom, Ganpati, an enemy set fire to and burned up their house. This was about the twentieth incendiary fire in Kodoli in the past nine months. Nice, law-abiding citizens! The Brahmin officials do nothing, because they get a good share of most of the proceeds from rascality in every town.

I have made up my mind to order a microscope from Germany. I have kept house without one as long as I can stand it. The medical world is making such rapid progress, especially in diagnosis of fevers, etc., by blood examinations that I must get to work again or become a back number.

Have just sold my combination shotgun and rifle with which I have slaughtered dogs galore, mad, bad and both, also several antelope, peacocks, ducks and other small game. With the proceeds I am getting a Winchester shotgun. It is wonderful how

AMERICAN GOODS OF ALL KINDS

are invading Indian markets and how popular they are. Winchesters, for example, are favorites in India. The Singer sewing machine is everywhere. American tools, boots and shoes are more and more appreciated. Mr. Jolly has ordered from Waterloo, Iowa, a complete well-boring outfit for Sangli State. It will be used chiefly for prospecting to see where water may be had at a moderate depth.

Monday I must go to Miraj for a committee meeting and then on to Bombay for a few days with the dentist. The last time I was there he got fever when only about half done with my work, and I had to come home. The case would be about the same if you in Omaha had to go to Chicago for your dental work, only traveling is not nearly so expensive here.

The mission has transferred us to Miraj, and except for the larger opportunities in professional work, there is no reason why we should desire a change. The work there is very important and must be kept up, else we had requested to be left in Kodoli. Mr. Tedford and I are touring within ten miles of Kodoli. As I have a dispensary outfit along, I am thronged with patients.

A FAMINE WAIF BECOMES A BRIDE.

MRS. A. S. WILSON also wrote from KODOLI:

It was a surprise two weeks ago when a rather nice-looking young fellow appeared and intimated to Mr. Graham that he wanted to marry Harani. These things come suddenly in India. I have been having Harani come to the bungalow in the afternoons, for the purpose of receiving more of the "contact" Miss Brown believes in so thoroughly. It did brighten her up and round her off wonderfully and she made marked advancement in her Christian life as well, during these three months. I told her of Govinda's proposal and she admitted she had heard that he wanted her, yes, she had seen him. She had said he must go to Mem Sahib. I said, "Do you want to marry him, Harani?" and, looking exceedingly pretty, she admitted that she did. So after Dr. Wilson and I had talked with the young man, the day was set.

It is the custom for the groom to buy the bride's clothing, and Harani had a pretty red-checked *lugadi** with a silk border, and silk jacket and the little gold ornament around her neck which was her wedding ring. She also had new glass bangles on her arms and looked and acted well. The groom was not in the conventional black. Far from it. He was gorgeous in white *dhoter*† and turban and a flowered calico shirt and yellow vest, no coat It is good form for the bride to be very unwilling and shy. Mr. Graham married them and we all sang the wedding hymn. I let her take to their new home, a village near Panhala, the clothing and her eating vessels which your money had bought. She has her Testament and hymn-book, and I added a reader and book of Bible stories to her little library, for I cannot get over my bad habit of comparing these dear people with myself, and I do not know what I should do without books, even if there is no time to read them! She can read her Bible though her husband cannot, but both can pray and Harani says they will have daily prayers in their home. Thus is established another Christian home. These children who have been under our care for a few years are the hope of our Church.

After seven years in America, Mrs. D. B. WYCKOFF has returned to her loved India, accompanying her daughter and Dr. Syming-

* Chuddar. † Muslin draping the lower limbs.—ED.

ton. She wrote from GWALIOR, Jan. 29: It is delightful to know that we are in just the place where the Lord sent us, and where through the power of the Holy Spirit, He may be able to use us greatly to His glory.

Several years ago Mrs. Warren began building a church in the Morar bazar, but it still lacks flooring, seats and doors. Services are held there, but in much discomfort. It is sad to see the house of God in a heathen city looking so forlorn and neglected.

Gwalior is a place of historical interest, and one of the largest and most important of the feudatory states in India, with a population of three millions. The Maharájá is a large-hearted, liberal minded man, much interested in the welfare of his people. His attitude to the mission has always been friendly, and I believe will continue so. The only Protestant mission besides ours in the state is that of the Canadian Presbyterians. They occupy Neemuch in the extreme south. Our mission property is in Morar (east of old Gwalior city.—ED.), where there is a population of 10,000, with numerous villages within easy reach.

A short time ago a native gentleman called to ask if we could not send some one to teach his niece. A few days later an Indian lady sent her conveyance with the request that I would visit her in her home, and shortly after she returned my call under cover of night. Thus we have access to two of the best families of the place without any effort on our part, and as to what might be done among the middle and lower classes, there is almost no limit. The people are already getting to know us, and are very friendly.

PHILIPPINE ISLANDS.

MRS. PAUL DOLTZ who went out last August wrote from ILOILO in December:

Mr. Doltz and myself have not begun to study Visaya yet, but have a good start in Spanish, which will enable us to take lessons of a teacher who can speak no English, but uses both Spanish and Visaya fluently.

We are beginning to feel at home; have received our furniture, so we are getting settled. Dr. and Mrs. Hall have just arrived from Japan, after an absence of several months on account of Mrs. Hall's illness. We feel like old friends already.

KOREA.

SECRETARY PRESBYTERIAN CHURCH IN U. S.

MRS. S. A. MOFFETT wrote from PYENG YANG, Jan. 7:

Less than a month ago we were made glad by the arrival of Dr. Rankin to be our guest. Coming from China across to Korea, he planned to spend a few days here before devoting a month to the Southern Presbyterian stations in South Korea. Four days of intense enjoyment and activity were granted after his arrival, then, while waiting for a delayed steamer, a cold began to tell upon him, his strength was not enough to throw off the attack of double pneumonia, and after twelve days he was called Home. His presence among us was a benediction and we are deeply grateful for the lessons our Father brought us through him—lessons of patience, gentleness, rest in the Lord's will and devotion to His work. Dr. Rankin longed most earnestly to be permitted to complete his tour and to carry to the churches at home the messages from these mission lands which were burning within him. May our heavenly Father more than supply to the Southern Mission and Church, the service he would have rendered.

HOW THE CHURCH IS BUILDING UP.

Mr. Lee, during two months, visited 43 country groups, baptizing 94 persons and receiving 160 to the catechuminate. The names of 133 in the district were dropped from the roll of catechumens, many having been drawn away to the Roman Catholics. In Mr. Moffett's country district two new groups were found, four new church buildings under way and a large one just completed. Examinations for baptism were not undertaken but 97 catechumens were received. Mr. Bernheisel traveled more than 530 miles in six weeks, visiting 21 groups, baptizing 69, receiving 101 catechumens. In one county he found about 30 believers gathered from two villages to form a new group. This was the only county in South Pyeng An which had no Christians, so that we can now say of the whole province there is

NOT A COUNTY WITHOUT A CENTER OF LIGHT.

Miss Best made two country trips, holding three classes, enrolling from 26 to 31 women for a week's study in each place.

In the city church a gallery across the end of one wing has been completed, increasing the seating capacity by about 200. The people have increased their annual subscription for salaries of Korean workers and the recent subscription for home missions in the North amounted to what $500 would mean in America.

I have just heard of the death of the nine-year-old son of one of the Christian families near our home. Just before he died he said to his father, "I have got to give up going to school here, but I am going to heaven to the school up there." It is blessed to see these people who have known the utter blackness and wretchedness of hopeless sorrow, now able to rejoice in the midst of bereavement.

HOME DEPARTMENT

United Study of Missions.

LUX CHRISTI, Chapter III.

THE OFT-CONQUERED PEOPLE.

1. Scripture Lesson.—*Romans i : 18–32.*
2. Current Missionary Events.
3. Brief Review: Mixture of Races in India, and Consequences.
4. Paper: Some Causes of Hindu Apathy and Lack of Enterprise.
5. Talk: Causes which Lead to Poverty.
6. Seven Reasons Why I would not be a Hindu Woman.
7. Personation by four ladies of a widow, a temple girl, a nautch, or dancing girl, and a wife. Let each give her own experience of life, the wife dwelling especially on physical, social and moral evils of child-marriage.
8. Description of Hindu Practices of Worship.
9. Paper: Caste and its Practical Results.
10. Reading: Beauties of Hinduism, *p. 124.*

AN OBJECT LESSON FROM FULTON, N. Y.

Before us lies the printed *Calendar*, for three successive years, of the Women's Auxiliary in Fulton. Though not acquainted with a single member of it, looking over these outlines leaves an impression as if we have met them all and, either we have or wish we had, shared in their spirited meetings. We find these calendars valuable in respect of: (1) promptness and grasp; (2) thoroughness; (3) progress. Let us see if we can show this to help other societies.

The Fulton Auxiliary stepped off upon "United Study" as soon as ever the chance offered, using *Christian Missions in the Nineteenth Century* (remember the "Six Lessons"?) in 1901 Their calendar of four pages was printed in the same style and size as the Six Lessons booklet and *bound with it* by wire, so that members always had their lesson and outline in hand together. The calendars show a grasp of lessons by using the text-books but not slavishly following them or being confined to topics and references given. The calendars stick to their subjects—they do not wander—that would spoil them—but they intelligently expand or condense topics. The "Six Lessons" covered nine meetings whose uniform outline was simply:

Date, hour.
Leader, ——.
—— Lesson, Topics ——.
Hostesses, —— —— ——.

In 1902, *Via Christi* was taken up. The calendar now required six pages; there were ten meetings, and the last lesson closed at page 68 of *Via Christi*. Here is a sample programme:

April 9, 3:30 P. M.
Leader, ——.
Constantine.
The Nicean Creed.
Rise and Progress of the Nestorian Church.
Hostesses, —— —— ——.

In 1903, *Via Christi* is continued. The calendar now covers eight pages; meetings increased to eleven. Lessons begin on page 135 and end with the book, whose six chapters have been the basis for twenty-one study meetings. Sample programme:

Spiritual Fervor of the Middle Ages.
February 11, 3 P. M. At —— Street.
Leader, ——.
The Mendicant Orders.
Hymn-writers: Bernard of Cluny, Bernard of Clairvaux, Thomas of Celano.
Savonarola. Fra Angelico. Catherine of Siena.
Hostesses, —— —— ——.

By appealing to the leader we have secured a copy of the above programme, as she expanded it for use, and here it is:

The Mendicant Orders:
(a) Reasons which led to their organization. (Selection from chapter on "Wicliffe" in *Exeter Hall Lectures.*)
(b) Characteristics of Dominicans and Franciscans. (Selection from lecture on Thomas Aquinas in Lord's *Beacon Lights of History.*)

Savonarola:
(a) Biographical, from *Via Christi.*
(b) Description of his preaching. (Lord's *Beacon Lights.*)

Fra Angelico. (Selections from *Masters in Art*, Feb., 1903.)

Catherine of Siena. (Described in "A XIVth Century Peacemaker" in *Life and Light*, May, 1902.)

Hymn-writers:
Biographical, from Duffield's *Latin Hymns.* Following the sketch of Bernard of Clairvaux, the hymns "Jesus, the very thought of Thee," "Jesus, Thou joy of loving hearts" and "O sacred Head now wounded" were read from the Hymnal, each member of the society taking a stanza in turn. In the same way, after the sketch of Bernard of Cluny, his hymns were read: "The World is very evil," "For thee, O dear, dear Country" and "Jerusalem the Golden." After Thomas of Celano, Scott's version of the opening stanza of "Dies Irae" and the translation by Irons were read. Various photographs and prints were also used.

1901–1903, thirty meetings were conducted by nineteen different leaders; all were closed with a social half-hour.

Progress noted: 1901, no "current events" and meetings one hour long. 1902 and 1903, calendars announce: "Current events from the foreign field will preface each programme. Meetings occupy one hour and a half."

SINCE LAST MONTH.

ARRIVAL:

March 4.—At New York, Miss Elfrida Lindholm from Shanghai, *via* Sweden. Address, care of the Board of the Northwest.

DEPARTURES:

February 21.—From San Francisco, Dr. Maud Allen returning to Jagraon, India.

February 21.—From New York, Mr. and Mrs. E. A. Ford on their way to Africa, *via* Syria, where the balance of their furlough will be spent with Dr. Geo. Ford.

DEATHS:

Jan. 12.—At Batanga, Africa, Agnes Muriel, only child of Rev. and Mrs. A. G. Adams and only grandchild in their families, on the sixteenth day after landing in Africa.

Jan. 18.—At Pyeng Yang, Korea, Arthur, one year old, youngest child of Rev. and Mrs. W. M. Baird.

March 4.—At East Orange, N. J., in the home of Dr. Wilson Phraner, Mrs. Stanley K. Phraner (*née* Westervelt), who was a missionary in Laos, 1884–1895. Rev. Stanley Phraner died in Jan., '95, at Singapore. Two young sons survive their parents and live with their grandfather in East Orange.

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of the month at 10:30 o'clock. Prayer-meeting third Tuesday, at eleven o'clock. Cordial invitation extended to each meeting.

March. Prayer Union.—*Our Presbyterial Societies.*

Treasurer's books at headquarters close April 20. All treasurers will note the paragraph in our column of March magazine referring to the need of promptness in forwarding their reports.

THE *Round-Robin* from the officers of the Parent Society will have reached the Presbyterial Presidents ere this. The presentation of these brief messages, as we gather with one accord to review the past year and pray and plan for the future, will bring the work and the workers into closer heart touch, and let earnest prayer be made that the treasury be filled, so that all needs at home and on the field may be supplied.

BOTH by word and letter there sometimes come to us the tidings that societies here and there can secure no information by which to make up a programme for regular meetings, and they know not where to seek for such. It is even hinted that, in some cases, the lack of means to purchase helps stands in the way.

It is assumed that in every Society and Band at least one copy of WOMAN'S WORK FOR WOMAN and *Over Sea and Land* are available, and in each number may be found a mine of information. With the "splendid system" of Literature Secretaries, and the well-stocked shelves at headquarters, no one of our almost 4,000 societies and bands should ever be in need. It is urged that where there is any hindrance whatever, a frank letter be written to Mrs. A. R. Perkins, Secretary of Literature, 501 Witherspoon Building, Phila., who will cordially welcome messages from one or many.

As the revision of *Historical Sketches* continues, we are happy to announce that Rev. C. A. R. Janvier, D.D., so fully conversant with and deeply interested in *India*, has now completed the sketch on that country, and it may be secured for April. Price 10 cents Miss Julia A. Wilson, 501 Witherspoon Building, one of our honored directors, who has not only supervised the publication of the whole edition but revised many of the sketches, as well as our whole set of *Questions and Answers*, earnestly solicits that, if errors are detected she may be informed of them.

Additional literature for India: *Schools and Colleges, Hospitals, Sooboonagam Ammal*, each 3 cts.; *Home Life, Bartholomew Ziegenbalg* (a hero), *Flash Lights*, each 2 cts.; *For Love's Sake*, 1 ct.; *Illustrated Programme*, 5 cts. per doz.; *Question Book*, 5 cts.; *Satabai*, 2 cts.; *A Bit of Zenana Work*, 1 ct.

"What part of India is Zenana?" asked a Secretary of an Auxiliary Society in a large city. *What is a Zenana* (1 ct.) was very quickly placed in that officer's hands. Perhaps others are needing the same information.

The attractive small *Facsimiles of the Map of the World* may be used for calendars, topic cards, programmes, etc.; 5 cts. for sheet of 25.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A.M. Visitors welcome.

THE Thirty-second Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest, at the Forty-first Street Church, Chicago, opening service Tuesday evening, April 21, at 7:45. All names of delegates should be sent to Mrs. O. J. Shannon, 4406 Grand Boulevard, Chicago. We are hoping for a large and helpful meeting, praying that the Holy Spirit may be there, filling not only those who take part but those who listen. We learn that several of the presbyterial meetings are appointed for the same date as the Annual Meeting. Cannot these be changed? The constitution appoints the Annual Meeting of the Board, "the first Wednesday and Thursday after the 20th;" this can be borne in mind and spring meetings arranged so as not to conflict.

FEBRUARY 11TH, the Father took to her heavenly Home Mrs. Wm. C. Goudy, who in 1885 was elected a manager of this Board; she was a faithful worker and attendant until frail health forbade. In 1899 she was transferred to the list of Honorary Vice-Presidents.

THE field secretary sent out her annual letter to the presbyterial presidents and secretaries, Feb. 27. If any of these officers failed to get her copy, one can be obtained from Miss Stebbins, office secretary, Room 48 Le Moyne Block, Chicago.

AGAIN the request, will not presbyterial officers kindly send a copy of their programmes for the spring presbyterial meetings to the field secretary?

THERE are long delays in the filling of orders for literature, if they are addressed to the general secretary or president of the Board; send to the office secretary.

FOR April we hope to have ready the revised *Historical Sketch of India* (10 cts.); we have the *Question Book* (5 cts.), *Flash-Lights* (3 cts.), and others mentioned in catalogue, page 214; *Thirty-first Annual Report*, also *Satabai, a Child-Wife*, 2 cts. each, 15 cts. per doz; *Caste and Its Results*, 2 cts. each, 20 cts. per doz.; *Idolatry in the Twentieth Century*, 2 cts. each, 20 cts. per dozen. For children, we have *The Story of Garden-Flower*, 3 cts. each, 30 cts. per doz.; *How the Golden Rule Band Grew*, 2 cts. each, 20 cts. per doz.; *Land*, an exercise for four little girls; *How Some Little Dollies Came to go as Missionaries*, four copies, 12 cts. Also new and attractive monthly collection envelopes for Young Ladies and Children's Bands, two sets for 1 ct.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE Thirty-third Annual Meeting of the Women's Board of Foreign Missions will be held in the Westminster Church, corner of Genesee and Washington Sts., Utica, N. Y., on Wednesday and Thursday, April 8 and 9. All desiring entertainment or information about hotels and boarding-houses are requested to apply to Mrs. C. C. Shaver, 6 Rutgers St., Utica, N. Y. The Utica ladies are showing a generous hospitality and a large representation from the Societies and Auxiliaries must help to make a good meeting and bring the best of results in work. A reception will be given to the delegates on Tuesday evening preceding the meeting.

May prayer be made in all the Societies that the meeting may prove a blessing.

REV. WM. J. LEVERETT of Nodoa, Hainan, China, has been busy since the first of the year visiting the C. E. Societies of Cayuga and Binghamton Presbyteries, whom he repsents in the foreign field.

A DELIGHTFUL "welcome" was given to Dr. and Mrs. Ernest Vanderburgh of Nodoa, Hainan, in the form of a "dinner," Jan. 29, by the Endeavorers of Ross St. Church, Brooklyn. For the past year and a half, Dr. Vanberburgh has been the "own missionary" of this society.

THE Society of Newark, N. Y., is mourning the loss of Mrs. J. G. Pitts, their efficient and faithful Secretary of Literature.

A PLEASANT meeting was held in the Assembly Room of the Board of Foreign Missions on Feb. 27, to which all the Women's Foreign Missionary Societies having headquarters in New York were invited, the purpose being to extend a welcome to the Hon. Emily Kinnaird, who comes to this country to plead for closer co-operation among the different religious bodies at work for the evangelization of India.

PROGRAMMES prepared by the Board of Foreign Missions for Sunday-schools and Young People's Societies, having as their subject the work on the different mission fields, are furnished free of cost to all who desire to use them. Samples will be sent to the societies as each one of the series comes out, and they cannot be too widely or generally used.

FOR APRIL MEETINGS: *Questions and Answers*, 5 cts.; *Hospital Work in India, Schools and Colleges, Flash-Lights*, each 3 cts.; *Map of India, Illustrated Programme, For Love's Sake, What is a Zenana? Of Countless Mothers, I am Only One*, each 1 ct.; *Home Life, If They Only Knew, Travel and Life at Dehra Doon*, each 2 cts.

The Year Book of Prayer, 10 cts.; *Programme on Medical Missions*, 5 cts.

Ten Helps for Bands and Jr. C. E.'s: *Questions and Answers*, on each field, 5 cts.; Leaflets on Methods, per packet, 10 cts.; Story Leaflets, per packet, 10 cts.; Programmes, per dozen, 5 cts.; Souvenir Postal Cards, per dozen, 6 cts.; Paper Maps, with blank space for flag, stamp, facts, figures, pictures, for taking notes or copying map, per dozen, 10 cts.; Flags of All Nations, per sheet, 10 cts.; Flags of China, Japan, Korea, Syria, Persia, India, Siam and Laos, United States, per dozen, 6 cts.; Map of the World (2½ x 1¼ inches), showing religions, per sheet of fifty, 10 cts.; Missionary Puzzles, per dozen, 10 cts.

From Northern New York.

THE Thirty-first Annual Meeting of the Woman's Presbyterian Foreign Missionary Society of Northern New York will be held in the Second Street Church, Troy, N. Y., Wednesday and Thursday, April 15 and 16. The opening session begins at 3:30 P. M., and will be a devotional service, followed by a missionary address. The Wednesday evening address will be given by the Rev. A. W. Halsey, D.D., Secretary of the Board of Foreign Missions. Thursday the sessions will open at 9 A. M., with a missionary address at 11 o'clock. Names of all delegates, desiring entertainment, must be sent, with full address, to Miss Lucy A. Sherman, 1920 Fifth Avenue, Troy, N. Y., not later than April 4. Hotel accommodations can be had from $1.50 to $3.00 per day. Information in regard to hotels can be obtained of Miss Sherman. Full particulars in regard to the meeting will be sent to the Secretaries of all the Auxiliaries and C. E. Societies. The Secretaries are requested to see that names of all delegates are sent promptly.

While the meeting will be held in the Second Street Church, the invitation to hold the meeting in Troy came from the ladies of the First Church, the societies of the other Presbyterian churches cordially coöperating. We trust there will be much prayer for God's blessing upon our annual gathering, that our coming together may not be in vain.

WE are very glad to welcome into our missionary circle, Mrs. A. G. Adams, who, with her husband, recently sailed for the West Coast of Africa. We feel sure that our workers will

prayerfully follow Mrs. Adams in her work at Batanga, as they did Miss Christensen, whose substitute Mrs. Adams has become.

WE hope that all Endeavorers have read the February number of the *Assembly Herald*, and so have had the pleasure of seeing the face of their missionary, the Rev. W. H. Lingle, and from Dr. Ellinwood have learned of the "Outlook in the Philippines." Our C. E. Societies have been greatly honored in having part in the pioneer work in Hunan and in the laying of foundations in the Philippines.

ORDERS for *Lux Christi* may be sent to Miss Sarah M. Freeman, 54 Second Street, Troy, N. Y. Paper, 30 cts.; cloth, 50 cts. For the *Year Book of Prayer* send 10 cts. to Miss C. A. Bush, 29 Second St., Troy, N. Y.

From St. Louis.

Meetings the first and third Tuesdays of each month at Room 21. 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

THIS is the month of Presbyterial Society meetings, and we expect rich blessings all over the Southwest. Among the promising signs of the times are the awakening of missionary interest in the church of Mr. Niles in Guthrie, Oklahoma, the continued achievements of the First Church at Wichita, the enlistment of twenty new societies of Christian Endeavor in the ranks of contributors to missionary enterprise, in St. Louis Presbytery.

WE have had the privilege of seeing and hearing our dear Mrs. McClure of Petchaburee, Siam. She was present at two praise meetings in St. Louis and stayed at the Board meeting. One cause of thanksgiving to her was the awakening of the Church at home; she found such warmth and enthusiasm in the home churches for the work of the Kingdom, that she was sure the churches abroad would soon have a rich outpouring of spiritual blessings. She thought there was a marked change from the state of mind of God's people since her last furlough six years ago. The McClures are staying in Fairfield, Iowa.

THERE have gone to the reward of their labors two of our best-beloved workers, Mrs. J. D. Hewitt of Kansas and Mrs. A. W. McAfee of Parkville, Mo. Who will come forward to take their places?

Mrs. Hewitt was Synodical Corresponding Secretary for Kansas for several years, and those who have been connected with the Board of the Southwest will remember her strong, gentle face at annual meetings, her wise counsel and enthusiasm in the cause of missions. Mrs. Hewitt was also a member of the faculty of Emporia College, in the department of Bible study and missions, where her work gave her a wide influence, the beneficence of which is incalculable. We crave the Master's blessing and guidance for her successor, Mrs. Ewart, of Newton, Kansas.

Mrs. Anna Waddell Bailey McAfee was the widow of Dr. McAfee, whose part in the founding of Park College is a crown of glory to all who bear the name of McAfee. At the invitation of Col. Park, Dr. and Mrs. McAfee with their children and "the original seventeen" came to Parkville, April, 1875, and then and there began the work which has encompassed the whole world, for Park College has children in all the foreign field, thirty-nine in all, and others in the home field, besides the unreckoned hundreds who are *living Christ* in the sight of men, as monuments to the lasting benefits of education at Park College. Mrs. McAfee was a never-failing source of strength, wisdom, and inspiration to her husband, a fact to which he often joyfully testified, a "mother" to all her college "family" and an invaluable counsellor in her Board. Mrs. McAfee went Home, from Colorado Springs, Feb. 6. "Blessed are the dead which die in the Lord."

THE Twenty-sixth Annual Meeting of the Board will be held in Guthrie, Oklahoma, April 23 and 24. We expect to have Mrs. McClure with us, perhaps the Brownings, and a Secretary from New York, if possible. We hope for a large and representative meeting.

From San Francisco.

Public meeting at 920 Sacramento Street the first Monday in each month at 10.30 A.M. and 1.15 P.M. All are invited. Executive Committee, third Monday.

THE Occidental Board expects a pentecostal blessing from the coming to our coast of so many of our "elect" mission leaders for the meeting of General Assembly in May. In anticipation of this grand rally for Presbyterianism in our territory, plans are being formed for extra meetings at headquarters, immediately following the General Assembly sessions in Los Angeles. The first week of June will therefore be spelled with red letters in the Occidental Board calendar this year. If any of our distant auxiliary workers are planning a trip to San Francisco this spring, be sure and time it for this week and share with us the good things that are coming our way.

ANNUAL MEETING of the Occidental Board will take place on Thursday, April 2, at 920 Sacramento Street, San Francisco. On account of the meetings above mentioned it will continue for only one day, but that will be a day full of good things. Business will occupy the morning hours and, in the afternoon, addresses by the best talent to be secured and an hour with our missionaries fresh from the foreign field. Of these we expect Miss Wilbur, Mr. Callender, Mr. and Mrs. Bandy, Miss Colman and others.

WE are pleased to note that the foreign countries assigned as subjects for missionary meetings are now in quite general use in our auxiliaries. The *Year Book of Prayer* is also being utilized in the devotional services.

ONE of our local societies reports a most helpful series of studies in missions just concluded, in which the little book, "Earliest Missions in All Lands," formed the text-book. Beginnings of Christianity in each country was made the subject of the last half of each meeting and a carefully planned lesson "sent us," says one of the members, "to our church histories and we read and enjoyed them as never before." The Christmas programme of this society was as follows:

A ten-minute sketch of St. Winifred, the first missionary to Germany; a reading of the two last parts of Dr. Henry van Dyke's "First Christmas Tree."

To societies desiring to take *Lux Christi* (price 30 cents) as a text-book for a mission study class we will furnish the outline programme free; the map of India (25 cts.) to be used in this course is an excellent adjunct and may become a permanent addition to your library by being mounted on canvas; the twenty pictures (20 cts.) fully illustrate the text of each chapter.

Our literature for the month: *Historical Sketch*, 10 cts; *Questions and Answers*, 5 cts.; *Home Life*, 2 cts.; *Hospitals*, 3 cts.; *Schools and Colleges*, 4 cts. each.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

THE Fifteenth Annual Meeting of the Woman's North Pacific Board will be held in Westminster Church, Seattle, April 15 and 16. We hope that no local or Presbyterial Society will fail to appoint delegates. Cordial hospitality is extended by the ladies of Seattle to all who will come, and the names should be sent by April 1, or soon after, to the chairman of the entertainment committee, Mrs. John P. Hartman, 1134 17th Ave., Seattle.

On condition that fifty attend the meeting (delegates and visitors), going over any line, the railroads have granted a rate of a fare and a third. *Be sure* and ask for a certificate when you buy your going ticket, then the return ticket will cost only one-third of a fare. Going tickets can be purchased not more than three days before, and returning tickets not more than two days after, the meeting.

The programme committee has worked hard and promise a good meeting. Dr. Leonard will be there and two or three other missionaries are expected. Let every delegate come with a willing mind to take some part in the conferences, with a prayerful spirit and a deep sense of the responsibility resting upon her, and will not *all* pray that the meeting may be a blessing to the work, the workers, and to the churches and people of Seattle?

Lux Christi more than satisfies all expectations, and new circles are forming for study all the time. As the arrangement is *interdenominational*, friends from different churches meet together in this delightful study. If you cannot form a circle of several, you can of *one*. Anyhow, read the book. The comparison, in the first chapter, between the Hebrew Scriptures with its lofty faith in one God, its poetic grandeur and moral elevation, with the monstrous conceptions and puerile superstitions of the Vedas, with their many gods, is worth the price of the book. Address Mrs. E. C. Protzman, 15 Park St., Portland. Cloth, 50 cts.; paper, 30 cts.

THE North Pacific Board has assumed the support of a new missionary, a bride, Mrs. Eva Ballis Douglass, who went from Portland to Kasvin, Persia, last fall. She was a member of the First Church and that society has adopted her. Mrs. Warren's Bible class, of which she was also a member, has taken a $25 share in her salary. Mrs. Douglass is a fine musician and speaks French fluently, which will increase her usefulness in Persia.

ON Feb. 8, Portland people had the rare opportunity of hearing Mr. J. E. Cooper of the China Inland Mission. He and his little family were of a party who escaped from Shansi to Hankow during the Boxer troubles. From the effects of their terrible trip (of which an account was given in WOMAN'S WORK, Jan., 1901, pp. 47–49) his wife and little son died. Mr. Cooper has returned to the field where he suffered so much.

NEW AUXILIARIES AND BANDS.

ILLINOIS.
Peotone, Young Ladies.

MARYLAND.
Baltimore, Babcock Memorial Ch., Girls' Soc.

MINNESOTA.
Alpha.
Round Lake.

MISSOURI.
Jennings.
St. Louis, 1st German, Y. L. S.
" Winnebago Ch.

NEBRASKA.
Central City, Gleaners (Girls).
" Heralds of the Cross (Boys).

NEW JERSEY.
Atlantic Highlands, Girls' Society.

OHIO.
Alliance.
Canton, Calvary Ch.
" 1st Ch., Jr. Bd.
Columbus, 1st Ch.
Perryville, Golden Links.
Youngstown.

PENNSYLVANIA.
Phila., Calvary Ch., Little Helpers.
" " Obedience Bd.
" " Mothers' Bd.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Feb. 1, 1903.

[PRESBYTERIES IN SMALL CAPITALS.] * Thank Offering.

BELLEFONTAINE.—Belle Centre, 17; Bellefontaine, 50; Bucyrus, 15; Forest, 5; Galion, 12; Kenton, 45, $144.00

CINCINNATI.—Cincinnati, 1st, 4.50, S.C.E., 7.50 (*2.50), King's Messengers, 12.13 (*5.55), Lights for Darkness, 6.25; 2d, 135 (*67), Y.L.S., 6.25; 3d, 23.50 (*15.10); 4th, 10; 5th, 14 (*5.70), S.C.E., 4; 6th, 5; 7th, 94.50 (*76), S.C.E., 6; Avondale, 82.22 (*24.22); Central, *9.50; Clifton, Immanuel, *3.10; Knox, 6.41 (*3.43); Mohawk, 32.93 (*5), Buds of Promise, 1.81, King's Messengers, 51 cts.; Mt. Auburn, 136.79 (*44.85), S.C.E., 13.20, S.C.E. Jr., 2, Clifford Mission Aux., 10; North, 7.20; Sabbath Day, 7.25; Walnut Hills, 129.90 (*38), Humphrey Bd., 17.50, Fullerton Bd., 55; Westminster, 15.15; Cleves and Berea, 11.50 (*7.50); Delhi, 18.75 (*8.75); Glendale, 20.85 (*11.40); Hartwell, 15; Lebanon, *22; Linwood, *7; Montgomery, 6.25 (*5.25), S.C.E., 3; Morrow, *3.50; New Richmond, 2.75; Norwood, 22.30 (*18.45), Y.P.S., 13.90; Pleasant Ridge, 18.64 (*11.64); Reading and Lockland, 3; Williamsburg, 3; Wyoming, 34.60, Y. L. Bd., 25; A Friend, 50; A Friend, *35 cts.; Plate Coll. Jan. Meeting, *10.20; Plate Coll. Mrs. Gillespie's Meeting, 17.47, 1,168.16

CLARION.—Academia, S.C.E., 5; Beechwoods, 35, Pancoast Aux., 11.75; Brookville, 1, Pansy Bd., 20; Du Bois, 65, Stewart Bd., 43.70; Edenburg, 2; Emlenton, 37; Leatherwood, 5; New Bethlehem, 15; Oil City, 2d, 1; Penfield, 10, S.C.E., 10; Pisgah, 10; Punxsutawney, 6.70; Richardsville, 10, 288.15

ERIE.—Fredonia, 16.50

HUNTINGDON.—Altoona, 1st, 43.88; 2d, Panethia Aux., 50; 3d, S.C.E., 3; Birmingham, Warrior's Mark, 180, Acorn Club, 22.29; Clearfield, 52.25 (*45), S.C.E., 20; Coalport, S.C.E., 5; East Kishacoquillas, 75.85; Huntingdon, 32.64; Lewistown, 74.60; Logan's Valley, S.C.E., 45, S.C.E. Jr., 30; Lost Creek, 13; Lower Spruce Creek, 26; McVeytown, 5; Martinsburg, 23; Pine Grove, 24.42; Shirleysburg Circle, 30, S.C.E., 3; Sinking Creek, S.C.E., 2.29; Sinking Valley, Gleaners, 35, S.C.E., 11.05; Spruce Creek, 226.66, Daughters, 20, I Will Try Bd., 16, C. W. Stewart Bd., 14; State College, 104.25; Tyrone, 39.76 (*28.07), Moore Aux., 65.23, S.C.E., 40, Mission Helpers, 34.75; West Kishacoquillas, Bd., 5, L.L. Bd., 1; Williamsburg, 35.70, 1,409.69

JERSEY CITY.—Englewood, 1st, 500; Garfield, 5; Jersey City, 1st, 31.14, Y.L. Soc., 14; 2d, S.C.E., 5; Leonia, 3.16; Newfoundland, 6.77; Passaic, 1st, German, S.C.E., 1; Pat-

erson, 1st, Y.L. Soc., 15; 2d, 20; East Side, 30, S.C.E., 10; Redeemer, Y.W. Soc., 7.50; Rutherford, 13.80; Tenafly, S. C.E., 5; W. Hoboken, S.C.E. Jr., 50 cts., 667.87

KINGSTON.—New Decatur, Ala., Westm'r, A Lady, 44.00

LIMA.—Ada, 9.13; Delphos, 6.45; Enon Valley, 6.50; Lima, Market St., 65; St. Mary's, 22.55; Sidney, 50, 159.63

NEWTON.—Belvidere, 1st, 25; 2d, 22.80; Blairstown, 7; Hackettstown, 12; Newton, Watchers, 16.50, Byington Bd., 57; Oxford, 1st, Bd., 25; Phillipsburg, Westm'r, 33.95; Stewartsville, S.C.E., 2.14; Stillwater, 5.80; Wantage, 1st, 1.50; Washington, 75, 283.69

PITTSBURG AND ALLEG. COM.—Allegheny, Melrose Ave., S.C.E., 10.00

SHENANGO.—Slippery Rock, S.C.E., 25.00

WASHINGTON.—Allen Grove, S.C.E. Jr., 2.00

MISCELLANEOUS.—M. P. M., 200.00

Total for February, 1903, $4,687.02
Total since May 1, 1902, 73,784.15

(MISS) ELIZABETH H. ELDRIDGE, *Treas.*,
501 Witherspoon Building, Philadelphia, Pa.

March 2, 1903.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Feb. 20, 1903.

ALTON.—Carlyle, Jr. C.E., $3.45

BOX BUTTE.—Alliance, Unity Ch., 1.60, Little Givers, 60 cts., Diligence Bd., 65 cts.; Crawford, Union Star Ch., 2.04; Minatare, 1.60, 6.49

CHICAGO.—Austin, 1st, 22; Faith Ch., C.E., 75; Belden Ave. Ch., Inter. C.E., 1, Jr. C.E., 1; Campbell Pk. Ch., 10, C.E., 14, Inter. C.E., 15; 1st, 104; 2d, 511; 3d, 450; 4th, 158; 6th, 51; 9th, 5; Englewood, 1st, C.E., 12.50; 41st St. Ch., 35.45, per Mrs. Paynter, 5; Fullerton Ave. Ch., 25; Hyde Pk., 102, Y P.S., 40; Millard Ave. Ch., Jr. C.E., 1.75; Normal Pk. Ch., 13.50; Woodlawn, 6.25, C.E., 40; Evanston, 2d, 11.31; Harvey, C.E., 6; Homewood, 2.50; Joliet, Central Ch., 3.50; Kankakee, 16.50; Lake Forest, 551.25, Steady Streams, 8.41, Y.P.S., 54.51; N. Chicago, 2, C.E., 2, Jr. C.E., 1; Anon., 10.51; Rev. Thos. Marshall, 15, 2,382.94

COUNCIL BLUFFS.—Adair, C.E., 2; Audubon, Jr. C.E., 4.16, 6.16

DETROIT.—Pbyl. Soc., 10.00

FARGO.—Hannaford, C.E., 2.40

GREAT FALLS.—Great Falls, Miss Gara Gilchrist, 25.00

HASTINGS.—Axtell, Jr. C.E., 1.88

KEARNEY.—Sutherland, Jr. C.E., 2.18

MADISON.—Madison, Pr. Off., 45.00

MILWAUKEE.—Milwaukee, Calvary Ch., 5.00

MINNEAPOLIS.—Buffalo, 1.25; Minneapolis, Andrew Ch., Y.W.S., 14.50; Bethlehem Ch., 6, C.E., 25; Grace Ch., 2.18; Oliver Ch., 2.50, Y.P.S., Jr. C.E., 5; Stewart Mem'l Ch., Jr. C.E., 2; Westm'r Ch., Y.W.S., 60.03; Oak Grove Ch., 5, 123.46

OTTAWA.—Aurora, 5, Jr. C.E., 1; Elgin, 5; Aux Sable Grove, 9; Mendota, 32.70; Ottawa, 5; Rochelle, 27; Streator, 10, C.E., 25; Waltham, 7.50, 127.20

PEMBINA.—Backoo, C.E., 11; Forest River, C.E., 12; Glasston, C.E., 5: Tyner, C.E., 10, 38.00

SAGINAW.—Bay City, 1st, 19; Saginaw, 1st, 311; St. Louis, C.E., 3.88; W. Bay City, Westm'r Ch., 25, 358.88

ST. CLOUD.—Willmar, 7.26

ST. PAUL.—Rush City, 9; St. Paul, Central Ch., C.E., 90; House of Hope Ch., 27, Jr. C.E., 11, 137.00

SCHUYLER.—Brooklyn, C.E., 5; Bushnell, 2.70; Carthage, C.E., 4 cts.; Clayton, C.E., 10; Elvaston, C.E., 5; Fargo, 5.50; Fountain Green, C.E., 6.90; Hersman, 22.60; Monmouth, 31; Mt. Sterling, 12.01, Earnest Workers, 15; Appanoose Ch., C.E., 5.50; Wythe Ch., 7, 128.25

MISCELLANEOUS.—Union Meeting, 2.40; Miss L. T. Haskell, 50 cts., 2.90

Total for month, $3,413.45
Total receipts since April 20, 1902, 40,367.35

MRS. C. B. FARWELL, *Treas.*,
Room 48, Le Moyne Block, 40 East Randolph St.
CHICAGO, Feb. 20, 1903.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for Feb., 1903.

* Indicates Praise Offerings.

BINGHAMTON.—Afton, 2.25; Binghamton, 1st, Willing Workers, 25, Jr. C.E., 2; Floral Ave., 10; Ross Mem'l, C.E., 6.34; West, 25; Cortland, 100.56; Conklin, C.E., 10; Deposit, 5; Nineveh, C.E., 10, 196.15

BROOKLYN.—Brooklyn, City Pk. Branch, 4.60, Cheerful Givers, 8, C.E., 2.92; Classon Ave., C.E., 10; 1st, 11.90, Y.L., 60; Grace, 10; Lafayette Ave., Cuyler Bd., 60; Mem'l, 58; Noble St., 9.33; Prospect Heights, 23.03; Ross St., 14, C.E., 50; Throop Ave., 15, C.E., 100; 2d, 40.57; Westm'r, 6.48; W. New Brighton, Calvary, 19.83, Jr. C.E., 1, 504.66

CAYUGA.—Auburn, Calvary, 8.88; Central, 61.87, King's Daughters, 25; 2d, C.E., 25; Westm'r, 7.50, C.E., 5, Miss. Circle, 1, Bd., 75 cts., Boys' Club, 75 cts.; Aurora, 25, Jr. Bd., 2.50; Cato, 9; Cayuga, 10.26; Dryden, 5; Five Corners, 3.50; Genoa, 2d, 5.25; Ithaca, 20, Girls' Bd., 5; King's Ferry, 10, C.E., 5; Meridian, C.E., 2; Port Byron, C.E., 7; Scipioville, 5; Sennett, C.E., 5; Union Springs, 15, C.E., 5; Weedsport, 47.15, 322.41

EBENEZER.—Covington, King's Stars, 10, Boys' Bd., 10; Dayton, 11.57; Lexington, 2d, 50, C.E., 5; Ludlow, 22.50; Maysville, Ch. Stewards, 27.10; Mt. Sterling, 1.75; Newport, 20, 177.92

GENEVA.—Trumansburg, 15.00

HUDSON.—Chester, Jr. C.E., 5; Goshen, 45.70, Y.L., 18; Monroe, 2; Port Jervis, 10; Washingtonville, 25; Stony Point, Bd., 2; Unionville, 10, 117.70

MORRIS AND ORANGE.—Morristown, South St., 156.25

NASSAU.—Brentwood, 2; Elmhurst, Newton, Y.L., 5; Far Rockaway, 37; Freeport, 8.50; Huntington, 1st, 30; Central, 30; Jamaica, 1st, 10; Roslyn, C.E., 25; Smithtown, 20, 167.50

NEW YORK.—New York, Central, 226.30; Ch. of Covenant, Babcock Sunshine Circle, 18; Ch. of Puritans, Y.P., 175; Ch. of Good Shepherd, 10; 5th Ave., 150; 4th, 75, C.E., 60, Inter. C.E., 16; 4th Ave., Y.P., 40; Harlem, 236; Madison Ave., 50; Madison Sq., 1,525; Mizpah Chapel, 8; Morningside, C.E., 25; Mt. Washington, C.E., 10; Riverdale, Girls' Bd., 50; Wash. Heights, King's Daughters' Bd., 24; West, 100; West End, 50; West Farms, 10; Westm'r, 45, C.E., 40; Mrs. G. A. Spaulding, 25, 2,967.30

NIAGARA.—Albion, 40; Barre Centre, 6.76, C.E., 2.50; Holley, 12; Knowlesville, 15, Y.L., 8.50, C.E., 4.50; Lewiston, *7; Lockport, 1st, 10.67, Grace Norton Circle, 12; 2d, 2.50, C.E., 1; Mapleton, 2.30; Medina, 30, C.E., 12.80; Niagara Falls, 12.50, C.E., 10; Price Ave., 3; North Tonawanda, 11.73; Somerset, *2.25, Hannah Frost Circle, 1.50; Youngstown, C.E., 5, 213.87

NORTH RIVER.—Amenia, 10.75; Cornwall-on Hudson, 7; Highland Falls, C.E., 2; Marlborough, 28.05; Matteawan, 9.50; Newburgh, 1st, 58; Union, 96; Poughkeepsie, 53.41; Smithfield, C.E., 6; Salt Point, 4.50, 275.21

OTSEGO.—Hobart, C.E., 5.00

ROCHESTER.—Fowlerville, 9.25; Gates, Ch. Workers, 10; Gates Centre, C.E., 2; Geneseo, 30, Sys. Givers, 25; Rochester, Brick, 65; Central, 25; 3d, 27, Y.W., 55, Infant Dept., 1.55; Tuscarora, 1.90, 251.70

SYRACUSE.—Amboy, Earnest Workers, 6; Canastota, C. E., 16; Marcellus, 15; Mexico, 3.75; Onondaga Valley, 4; Skaneateles, 26.25, 71.00

TRANSYLVANIA.—Danville, A Friend, 144.00

UTICA.—Booneville, S.S. Miss. Soc., 14.75; Clinton, 25; Lyon Falls, 20; Ilion, C.E., 15; Little Falls, 75, S.S., 25; North Gage, 10; New Hartford, 10; Rome, Mrs. L. M. Duffy, 25; Utica, 1st Ch., C.E., 20; Westm'r, 125; Vernon, 7, 371.75

WESTCHESTER.—Greenwich, 33.80; Mahopac Falls, 6, C. E., 15; Mt. Kisco, 5; New Rochelle, 2d, Bd., 3.75; Ossining, C.E., 35; Patterson, 5; Peekskill, 1st and 2d, 40.40; South Salem, 25.25, C.E., 10; Stamford, 100; White Plains, C.E., 5.50; Yonkers, Dayspring, C.E., 5; Immanuel, 5, 294.70

MISCELLANEOUS.—Coll. Prayer-meeting, 21.62; Mrs. Jennie M. Pride, Biddlesville, N. C., 1; Waddington, A Friend, 15; Amanda Russ, through *Christian Herald*, 4, 41.22

Total for month, $6,277.98
Total for year, 51,157.45

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending Feb. 24, 1903.

AUSTIN.—El Paso, $10.00

EMPORIA.—Arkansas City, 8; Emporia, C.E., 25; Newton, 16.50; White City, 2.55; Wichita, 1st, 108.44, Y.P.M.L., 250, 410.49

NEOSHO.—Yates City, C.E., 3.75

OKLAHOMA.—Blackwell, 16.53, Sunshine Soc., 64 cts.; Guthrie, 34.05, C.E., 17.50; Newkirk, 13.67, Y.L.S.S. Class, 7.50, 89.89

RIO GRANDE.—Albuquerque, Menaul Sch., 28.00

SANTA FÉ.—E. Las Vegas, C.E., 8.50

MISCELLANEOUS.—Subscriptions for *Quarterly*, 10; Special Contributions, 20, 30.00

Total for month, $580.63
Total to date, 7,629.53

MRS. WILLIAM BURG, *Treas.*,
Feb. 24, 1903. 1756 Missouri Ave., St. Louis, Mo.

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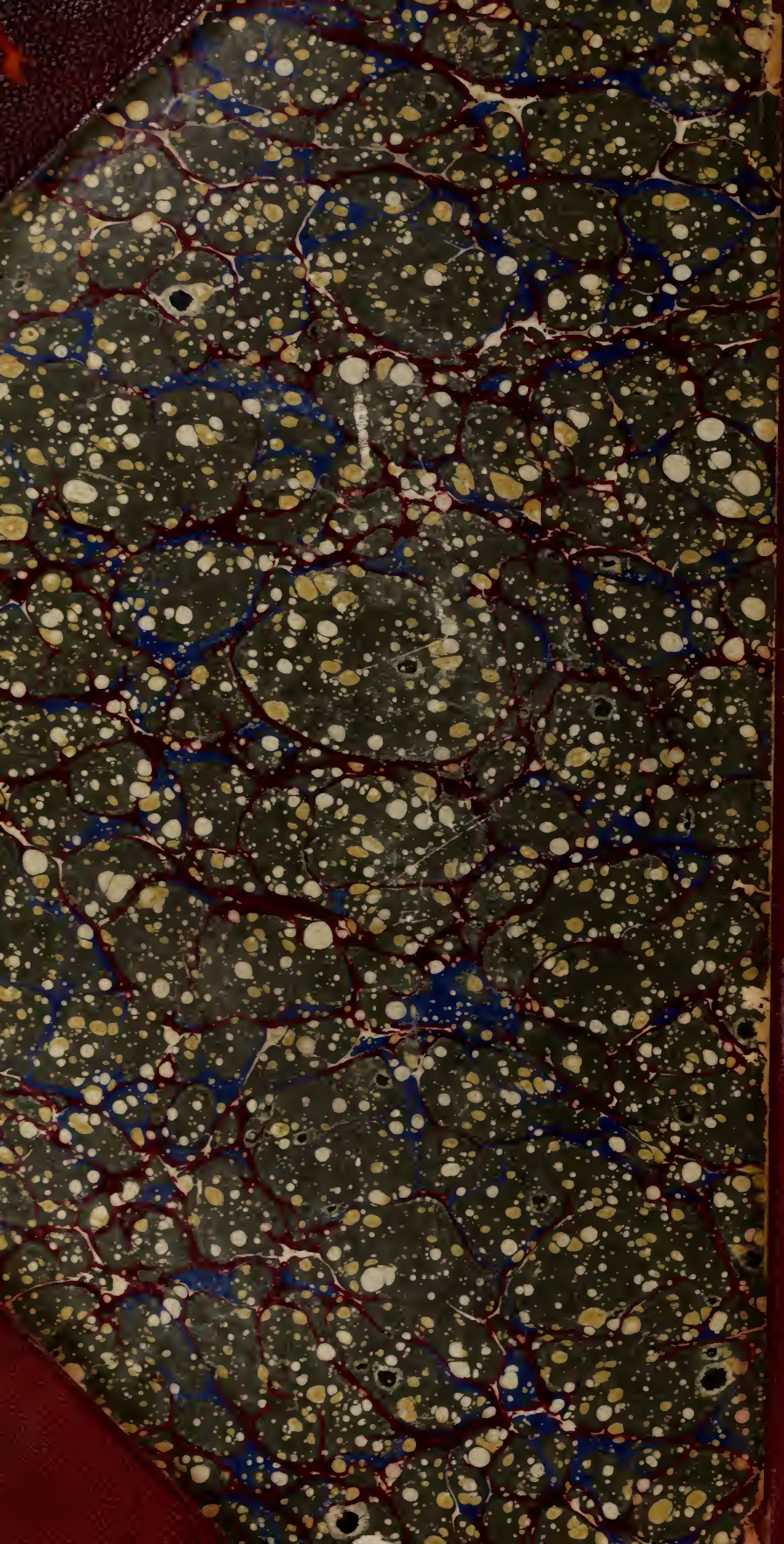
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